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NOTICE.—*The* EDITORS *of the* BOMBAY GUARDIAN *beg to request that all letters on business, such as orders for papers and advertisements, intimations of change of residence, and remittances of money, be addressed to the Publisher,* MR. A. DUNLOP, 21 *Rampart Row, and those having reference to the News and Literary department of the paper, to the* EDITORS *officially, and not by name, at their office* 21 *Rampart Row.*

RELIGIOUS MEETINGS DURING THE WEEK.

On WEDNESDAY *evening at* TRINITY CHAPEL, *the usual* SERVICE *and* LECTURE *at ½ past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock.*

On THURSDAY *evening at* ST. ANDREW'S KIRK, *at ½ past 6 o'clock.*

On the FIRST MONDAY *of every month the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer-meeting at the* BOY'S SCHOOL-ROOM *attached to the* TRINITY CHAPEL *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer-meeting at Ambrolie at 7 o'clock a. m.*

On the THIRD MONDAY *of every month the Monthly Meeting of the Western Indian Branch of the Evangelical Alliance at 7 o'clock p. m.*

OVERLAND SUMMARY.—The Hon'ble Company's Steam Frigate *Moozuffer*, arrived on the 23d inst., a little after 9 o'clock, p. m., bringing the English Mail of the 24th March,—an unusually large Mail, consisting of 30 iron boxes, 59 wooden boxes, and 2 parcels. The following is a list of the passengers by the *Moozuffer* :—Major Hawkins 8th Regt. N. I and Mrs. [illegible]; Mr. and Mrs. Volkart; Dr. and Mrs. Fogerty; [illegible]otgrave, (Cadet), Knight, and Coast (H. M. 94th [illegible]Drummond, Bosanquet, Hawkins, and Asst. Surgeon Be[illegible]

POLITICAL INTELLIGENCE.—PAPAL AGGRESSION.—Our readers will remember that Lord John Russell announced his intention of making considerable modifications in the Ecclesiastical Titles' Bill before its re-introduction. The nature and extent of these modifications had not yet transpired at the date of the departure of the previous mail. They were made known on Friday the 7th ult. Sir George Grey, in moving the second reading of the Bill, informed the house that Government had erased the second and third clauses. The Bill, in its present form, simply prohibits Popish Prelates from assuming as a title the name of any place within the united kingdom. It is merely a declaratory measure of the illegality of the assumption of certain titles. The general feeling of the House was one of disappointment, the anti-protestant party thinking that Lord John might as well have given up the shadow along with the reality of the Bill; while the protestant party felt, that to suppose they would be appeased, after all their agitation, by a few empty sentences, was to treat them with derision. The Bill is far short of what the Premier, if left to himself, would have made it. He has twice clearly indicated what measure he would regard as best under the circumstances; first, in the Durham Letter, and next, in the admirable speech by which he first introduced his Bill. The measure which other parties would regard as best is to be found in their speeches. Lord Stanley's ideas on the subject have, like Lord John's, undergone considerable modification. At one time, Lord Stanley hoped that the Government would propose a measure so large and comprehensive as would embrace not only the aggression already made, but would provide for all aggressions which might in future be attempted. But he has changed his mind. He now proposes something which he calls a declaration by Parliament. The views of Lord Aberdeen and Sir James Graham are clear and concise. They refused seats in a coalition ministry, because they were of opinion that Parliament should not interfere in the matter at all. To which of these three parties the protestants of Britain should cleave, does not admit of a doubt. Lord John's Bill is far ahead of what any other political leader would have given. With the following remarks of a leading Home Journal, we entirely coincide:—

"But amidst all the din of fault-finding, we are afraid great principles and great truths are somewhat overlooked. While Lord John Russell is well-nigh worried amid contending and discordant opposition,—while one party is blaming him for doing too much and another for doing too little,—while all are busy instructing the Premier in his duty, we fear many are forgetting to perform their own. It is only a small part of the work that he can perform. He may prune the branches, but he cannot touch the roots. He may denude men of their titles, but he cannot convert them from their principles. Although the Legislature did at once all that the most zealous could wish, only a small part of the work would be done. Apart from political, constitutional, and national considerations, the work of the State in the matter is unimportant. The tug of war lies with the Protestant communities—the Protestant churches of the land. Whatever difference it would make to Popery, it would little affect true Protestantism although the bishops were denuded of their titles, and the clergy of their patronage and pay, to-morrow, were nothing done to free them from the power of the Man of Sin. This is the work of the evangelist, not of the statesman. Let our Protestant churches, our Protestant societies, our Protestant men and women, see to it, that, whatever others do, their part of the work be not overlooked. It is a fatal error to suppose that Popery is to be suppressed by act of Parliament. Let us not forget, in our hatred of the system, to love the person. Let us first labour to check its spread, and then labour to rescue its victims."

MINISTERIAL DEFEAT.—No sooner had Lord John's Government entered upon its new lease of office, than it received another defeat on no less important a point than a branch of their financial management, On Tuesday the 11th ultimo, Lord Duncan brought forward a motion relative to Parliamentary control of the revenue of the Woods and Forests. It was, however, virtually a motion of censure upon the Government for mal-administration of the crown lands; and after a brief two hours' debate, the House of Commons decided by a majority of 120 against 119 that henceforward the expenditure of this branch of the public revenue should be placed more immediately under the control of Parliament. Out of two millions and a half derived from the Crown lands in the seven years ending 1849, nearly a million and three-quarters never came into the Exchequer at all, but were stopped on the passage by the various officials, who thus in point of fact rendered themselves wholly irresponsible and uncontrollable. The object of Lord Duncan's motion was to make the whole gross proceeds of the Woods and Forests payable into the public exchequer, and by making the expenditure the object of a Parliamentary grant, the same as other branches of the public expenditure, lay the whole management of this department open to the correct scrutiny and control of the House of Commons. Lord Seymour, so far from attempting to confute the arguments adduced by Lord Duncan, or to impeach the truth of the statements which he made of the

downright robberies perpetrated upon the national property, rather admitted them or passed them over in silence. All he said was, that he was not responsible for what had been done by his predecessors, and that he could not change "the system" as he found it when he took office. Under these circumstances it is matter of wonder that while agreeing in the fact of the existence of gross evils he should have endeavoured to perpetuate them by opposing the motion. However the House thought it time to put an end to them, and the result was a Government defeat.

On Wednesday the 12th ultimo, Mr. Gibson moved the second reading of the Country Rates Expenditure Bill, which he said was intended to give rate-payers a control over the country expenditure, by placing it in the hands of a financial Board, one half the members of which should be chosen by and represent the rate-payers. The Government wisely avoided the chance of a defeat by acceding to the Bill, for it is more than probable that had Sir George Grey opposed it, he would have found a majority of the House determined to carry it in spite of him.

On Thursday the 13th ultimo Lord John Russell was to have brought forward his measure for the admission of Jews to Parliament. A Home contemporary says :—"As the present House of Commons only last session passed a resolution affirming the principle of the bill, it is not likely that the noble Lord would have been exposed to the mortification of defeat upon actually the first Government measure of the session. By some untoward chance, however, Government found it impossible to get even forty of its usual supporters to come down to Westminster and 'make a house.' Whether it was the fineness of the day after the wet and gloom of the previous few days which tempted members to forego the close atmosphere of St Stephen's for the breezy freshness of Richmond or Hampstead, or whether they had a more reasonable excuse to offer, we do not pretend to decide. Any how the fact remains that there were not two score M.P.'s willing to enter an appearance on Thursday night on behalf of a measure to which the Premier is personally pledged, and which the House of Commons has three times sanctioned by large majorities. The fact is significative, account for it as you may."

The London Correspondent of a leading Scotch Journal says :—"After the events of Tuesday and Thursday, I am not surprised that the Government should think it necessary to ask the House for some sort of a vote of confidence, in order to enable it to retain the reins of office with at least some show of decency. Otherwise poor Sir Charles Wood would have but a sorry prospect for his second budget, and the Government expose itself to a species of guerilla warfare, all through the session, by all sorts of independent members who liked to gain the temporary notoriety of defeating Ministers upon motions sufficiently strong to annoy them, and yet harmless enough to render the usual supporters of Government indifferent to their success. It is obvious that, to avoid such an awkward state of things, the Government must have a declaration of support decided enough to justify them in adhering to office in spite of such petty defeats. I am surprised, however, that Lord John Russell should have made choice of such an unfortunate subject for a vote of confidence as Lord Torrington's proceedings in Ceylon. It almost seems as if he were desirous of being relieved from the anxieties of office by courting defeat, for, with the exception of the members and subordinates of the Government, and their semi-official organ the *Globe*, I scarcely know a member of either House, or a single respectable journal of the London press, by whom some censure has not been expressed on the mode in which the Ceylon insurrection was suppressed and punished, or on the unfortunate proceedings of the Parliamentary committee of inquiry into the circumstances attendant on the affair. A large number of the independent members on the Ministerial side of the House have expressed a decided opinion adverse to Lord Torrington, and the same on the Opposition side. The only chance in favour of Lord John Russell is that his friends may sacrifice their opinions on this point in order to avoid the dangers to which Mr. Locke King's motion exposed the Liberal cause, and that his opponents may hesitate to take up the gauntlet he has thus boldly cast down before them, from a conviction of their own inability to take advantage of a victory."

All sorts of rumors seemed to be prevailing in London as to the probable policy of all parties. The general conviction was that a dissolution was the only mode of solving the difficult problem which our statesmen and legislators have been puzzling themselves over since the meeting of Parliament. Parties seemed to have got themselves into a dead lock, in which each was prevented from moving by the way in which its limbs were entangled with those of the others, and the only mode of extrication appeared to be to call in the people to free them from their embarrassments. We shall reserve a portion of the Summary for our next issue ; as well as the general Home News.

STATE OF THE CONTINENT.—The following Summary is taken from the columns of a leading Home Journal :—

"The present state of affairs in Germany is very unsatisfactory. The Dresden conferences have been adjourned for a fortnight, and so for the present there is an ostensible truce between the the Austrian and Prussian diplomatists. Thus the fate of Germany is still undecided. The conference some time ago appointed three committees of its members, of which the first was to report on the project for the organization of the new federal power, the second on the questions relative to the political constitutions of the individual states, and the third on those relative to commerce, customs, and other material interests. The report of the first of these alone has yet been made the subject of discussion. This report recommends the formation of a federal executive of nine members and eleven votes, in which Austria and Prussia are to have two votes each, the four secondary kingdoms one vote each, and the other small states are to be ranged in three groups, having a vote a piece. This plan was objected to by the Prussian plenopotentiary, and consequently fell to the ground. Each of the German states, small or large, first-rate or fifth-rate, has a representative at these conferences, in order to prevent the small states being swamped by the large ones and thus, though Austria has virtually the upper hand many at present, Prussia, by having, as she has, the sm (who outnumber the large ones) on her side, has been thus far to keep Austria at bay. Austria, flushed with recent triumphs, would willingly reduce Prussia to the same condition as Bavaria, namely, a second-rate power, to be either overawed or cajoled, as circumstances dictate, while Prussia demands in all things parity of position with Austria, hence the present struggle in these conferences. Prince Schwarzenburg, the Austrian plenopotentiary, seeks the establishment of a federal executive over which his Emperor should preside, and where Prussia would fill but a subordinate station, to avoid which Prussia would gladly return to the old Germanic Diet. But the grand point of difficulty is, that Austria seeks the enrolment of her motley crowd of Slavonic, Magyar, and Italian, as well as Teutonic provinces, in the Germanic Confederation. This would not only materially retard the establishment of a federal constitution in Germany, but would also produce so many fresh embarrassments in European politics, that most probably it will never be permitted to take place. The affairs of most of the individual states are in a similar state of confusion. In Prussia, a censorship as rigorous as that of Russia has been introduced, so strict that the booksellers are afraid to publish anything that seems to have the most distant allusion to politics ; in fact it is expected, that if not shortly repealed, this law will quite ruin the book trade. Freedom of speech has become a thing unknown, and the constitution appears to be considered a dead letter. In Bavaria the King and Chambers are extremely re-actionist, and in Hesse Cassel a despotism worse than that which prevailed before 1848 has been established. The Duke of Mecklenburg-Schwerin has latterly evinced extreme re-actionist tendencies. Hamburg, too, is occupied by Austrian troops, her freedom seeming virtually at an end. In Austria itself the convocation of the provincial Parliaments, or any steps towards liberty

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appears to be quite out of the question. But there is a bright side to even this dark picture. In Saxony a revision of the constitution on a more liberal basis is going forward, and the feeling of the Chambers is, on the whole, democratic. Hanover is making slow but sure progress towards constitutional monarchy, and so are Wurtemberg and many of the smaller states. This is encouraging, and shows that under proper guidance, and freed from those extreme parties which are respectively a disgrace to monarchy and freedom, Germany would be a worthy follower in the steps of England."

" *The Emperor.* What schools for poets are there in Europe?
Asmus. We have beautiful heavens and a beautiful earth there, Sire, and a holy religion."
CLAUDIUS' *Nachricht von meiner Audienz bey'm Kaiser von Japan.*

If the Emperor of Japan had asked, what schools for philosophers are there in Europe? Asmus would have answered, in the same spirit that prompted the above reply, we have two [illegible] there, Sire, and a true religion.

ense moral universe corresponding in extent physical universe. The latter, if not in- n extent. We see in the misty spot which g scarce discolors the deep blue of the sky, way like that which encircles our heavens, ojection of which our sun is situated. We see strown in profusion over the heavens, each suns than we can number, and all these with systems we see bound together by a law t as it is simple and unchangeable. But long n was discovered, there was made known in e revelations a moral system in entire cor- it. We see at the head of it, and presiding over the whole, one infinite and only wise ternal, immortal, invisible. Of the sys- know little, but we see one law, simple, prehensive as that of gravitation, the law of its sway over the whole of God's domi- he lives, embracing every moral movement hority, and producing the same harmony t is obeyed as we observe in the movements of nature. ese two great systems are linked together by number- ations so as to form but one whole; and not only so, is in the moral portion of this one whole that the pulse of throbs, and it is from its connection with this that the portion derives its vitality and importance. Here, then, school for philosophers— the school in which the great ems of physical and moral truth are not disconnected, but intimately united in its scheme of education. This is the chool, in fact, in which our greatest philosophers have been educated. Bacon was the great Reformer of physical science. Not content in the labors of puny critics, who in their trumpeted circuit of literary enterprise and philosophic censure,

"Fly o'er the unbending corn, and skim along the main,"—

with the firmness and power of a philosophic Hercules, he went forth in the glory of his strength, turning up from their bases, and discovering to their foundations, the formidable accumulations, and operose structures of human science; and took up in his ample arms the literary harvests of centuries, and spreading them out upon the wide threshing floor of investigation, by his potent genius with a rigid induction, flailed out the scanty kernels imbeded in their straw, and, purging them with the unsparing fan of experiment, gave their chaff to the flames, and their folly to the winds. But when he approaches moral science, how different his deportment and procedure. He says, in his wonderful treatise on the "*Advancement of learning, divine and human*":—"Now let us come to that learning, which both the former times were not so blessed as to know, sacred and inspired *Divinity*,—the sabbath and port of all men's labors and peregrinations.

"The prerogative of God extendeth as well to the reason, as the will of man; so that as we are to obey His law, tho' we find a reluctation in our will; so we are to believe His word, though we find a reluctation in our reason. For if we believe only that which is agreeable to our sense, we give consent to the matter, and not to the author, which is no more than we would do towards a suspected and discredited witness; but that faith which was 'accounted to Abraham for righteousness', was of such a point, as whereat Sarah laughed, who therein was an image of natural reason.

"Howbeit, if we will only consider it, more worthy it is to believe than to know as we now know. For in knowledge man's mind suffereth from sense, but in belief it suffereth from spirit, such one as it holdeth for more authorized than itself; and so suffereth from the worthier agent. Otherwise it is of the state of man glorified, for then faith shall cease, and we 'shall know as we are known.'"

Bacon thus furnishes, moreover, an admirable example of the conduct which best becomes the scholar in this school; while he enters one department in the spirit of severe investigation, he enters the other in the spirit of submissive docility. Now, if it is desirable that the education of a philosopher should commence with his earliest years, it is equally desirable that the scheme of education throughout should be such as is calculated to produce true philosophers. One of the greatest educationists of our age, M. Victor Cousin, in his "*Report on the State of Public Instruction in Prussia*," says, with regard to normal and elementary schools:—"Without neglecting physical science, and the knowledge applicable to the arts of life, we must make moral science, which is of far higher importance, our main object. The mind and character are what a true master ought above all, to fashion. We must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank in the education of our normal schools. Leaving to the *curé*, or to the pastor of the place, the care of instilling the doctrines peculiar to each communion, we must constitute religion a special object of instruction, which must have its place in each year of the normal course; so that at the end of the entire course, the young masters, without being theologians, may have a clear and precise knowledge of the history, doctrines, and, above all, the moral precepts of Christianity. Without this, the pupils, when they become masters, would be incapable of giving any other religious instruction than the mechanical repetition of the catechism, which would be quite insufficient. I would particularly urge this point, which is the most important and most delicate of all. Before we can decide on what should constitute a true primary normal school, we must determine what ought to be the character of a simple elementary school. The popular schools of a nation ought to be imbued with the religious spirit of that nation. Now without going into the question of diversities of doctrine, is Christianity, or is it not, the religion of the people of France? It cannot be denied that it is. I ask then, is our object to respect the religion of the people, or to destroy it? If we mean to set about destroying it, then, I allow, we ought by no means to have it taught in the people's schools. But if the object we propose to ourselves is totally different, we must teach our children that religion which civilized our fathers; that religion whose liberal spirit prepared, and can alone sustain, all the great institutions of modern times. * * * It necessarily follows that there must be a course of special religious instruction in our normal schools. Religion is, in my eyes, the best—perhaps the only—basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland, and Germany; in all it is profoundly religious. It is said to be so in America." Such is the testimony of Cousin, certainly no mean authority. It is very distinct, and requires no explanatory words from us.

We shall leave the application of the above remarks till our next issue; meanwhile apprise our readers that the text of our observations, which we neglected to mention, is: "The ANNUAL EXAMINATION OF THE FREE GENERAL ASSEMBLY'S INSTITUTION; and we solicit their careful perusal of an article

among our extracts, on "the importance of teaching science to the heathen in connection with Christianity."

NATIVE EDUCATION.—Our readers will bear with a few more remarks on this deeply important subject. There are still several things in the Report of the Board of Education that well merit attention; but before we proceed with these, we may briefly refer to an article in the *Telegraph and Courier* of last Monday, in which the purport of a portion of our last article is severely criticized but totally misunderstood. We quoted a sentence from Sir John Malcolm which receives the sanction of Mr. Willoughby, to the effect that "the pupils of Mission Schools, as well as private Schools, must have a right to stand for prizes at every public examination." Our contemporary understands *prizes* to mean the Elphinstone Institution *Scholarships*, and reprobates our supposed proposal to "confiscate for the use of Mission Schools the funds subscribed by Natives for their own purposes." We meant nothing of the kind. The proposal as we have said is Malcolm's; and we presume nobody in Bombay understands Sir John to mean the Elphinstone Scholarships. The funds subscribed by Natives for Native purposes must be scrupulously applied as originally fixed; and the sums contributed by Government must be administered according to the pledges given. We never thought of these; but who does not see that a powerful stimulus might be applied to education if a large sum were annually expended on rewards—in books or money—for the most deserving pupils throughout the country, whether these were educated at Government, Missionary, private European, or private Native schools? Mr. Willoughby is right in saying that the recommendation of Sir John manifests "his usual discernment." The principle is the same as that of the celebrated one of the Supreme Government making the students of all institutions indifferently, eligible to Government offices according to their merits. We urge no new principle, but the carrying out of an old and admitted one. For our part, while we decidedly hold that Government ought to *offer* aid in this way to all educational institutions, we are not quite clear that Missionary institutions should *accept* it. To them the pecuniary boon is of no great moment; but it would be of immense consequence to private schools.

Another entire mistake. We held that the competition for these prizes should be thrown open to all, and in that connexion we said: 'Fix the subjects of examination; let there be a fair examination of all comers.' We are charged with asserting that the present subjects of examination in the Elphinstone Institution are not fixed, and with "calumniating" the Elphinstone professors by asserting that their present examinations are unfair! We shall despair, at this rate, of writing so as to be intelligible to our contemporary. Of course the subjects for examinations in the Elphinstone as well as other institutions, are and must be fixed. As to bringing a charge of unfair dealing against the professors, we thought of it as much as we thought of accusing them of high treason. We spoke of a new state of things altogether, in which new subjects would have to be fixed and a new set of rules laid down for an equal admission of all claimants.

We asked why Government did not raise its fees to the same point as in the institutions at Calcutta and Madras; and we stated that the present low rate injured private schools. This complaint we have often heard urged, and we think it quite reasonable. Our contemporary characterizes the kind and amount of private school education now in Bombay as "two or three establishments for training clerks." He does not seem aware that already, conducted by Europeans and Natives, the private schools in Bombay are very respectable; and even if his description were correct, the low state of these schools is owing to the Government system. England would soon send forth a supply of teachers—the flower of the youth issuing from the Bombay institutions would adopt the same occupation, if that profession were once made remunerative. We see allusions to numerous private schools as springing up in Calcutta, where teaching is tolerably remunerative; and we asked the Board, (prepared to weigh the reply with due attention) why the Government institution here is always in this point behind similar institutions in Bengal and Madras. The *Telegraph and Courier* maintains that if Government schools injure private adventure, Mission schools do so still more. We foresaw this objection, but gave our readers credit for sagacity to see the simple answer. Mission schools admit all classes; and hence a deep prejudice against them on the part of caste-ridden Natives. Mission schools teach religion; and that single fact operates with far more power against them in the minds of most Natives than if their fees were five or six Rupees a month. The Government Institution expends nearly Rupees 5000 a year on eleemosynary education by Scholarships—a preponderating weight which gives them an incalculable advantage over private schools (we of course do not blame them for this—we merely state a fact) whereas Mission schools expend next to nothing in this way.

Our contemporary, supposing that we demanded of Government to abandon all its educational establishments in Bombay, because Bombay could be sufficiently educated wi[thout] asks why, on that plea, Mission schools in Bo[mbay] be abandoned also. Mission Schools are [not] the preserving salt of religion to educati[on] thing is subordinated to religion; and they [alone] occupy Bombay, until other parties commun[icate] training without which every Christian believ[er] must perish. Therefore, unless they are to be [con]tent with their own principles, Mission Scho[ols] the more vigorously prosecuted in Bombay [the] mere secular education is extended there by o[thers] the other hand the admitted end of Governm[ent] purely secular education; and it can be of[ten] how that secular education is given, provided

The wrath of our contemporary is excited [when] we propose the abolition of the Elphinstone [Col]lege to state, though at the risk of repetition, that [is] thing. The abolition of the Elphinstone Coll[ege] possible, considering the terms of its found[ation] spoke of Government directing its efforts t[o] ties, we had in our eye certain outstations schools already existed, and where Government interfer[es] planted opposition ones. We said we could attribute th[is] to oversight; the Board seemed to have slid into it [un]knowing what they were doing, and we hailed the pr[o]now of a more generous feeling.

Looking at the whole discussion, it will astonish our con[tem]porary's readers—perhaps in his calmer moments it [will] astonish our contemporary himself—to observe that ther[e] but one single thing we have asked, which has not been alrea[dy] *in principle* conceded either by the Board or such men as Malcolm and Elphinstone. The single thing still unconceded is the admission of all classes, without limitation as to caste, into Government schools.

One word as to the tone and spirit of the discussion. As to the mode in which our contemporary has conducted it, we shall not characterize it; but as this is the first time that the *Guardian* has been drawn into controversy, the occasion is suitable for a single explanation. Our firm determination, then, is to employ no other language in our public discussions than that which is commonly employed in the private intercourse of life, between gentlemen. We had rather let the *Guardian* sink to-morrow, than have its pages sullied by the slightest tinge of personality, rancour or abuse. And we expect our contemporaries to meet us on equal terms. Assuredly, we can meet them on none other.

FUTURE PROSPECTS OF INDIA.—The constitution of the human mind is such as necessarily to lead our thoughts to the future. We look back with pleasure or regret on the past, we mourn over the miseries of the present or delight in its enjoyments, but the future—the awful, the mysterious future, teeming with we know not what of joy or grief, exercises a far more potent influence than either over the mind. On the passionate desire for prying into futurity, which more or less influences every

human heart, have been built in the times of ignorance Astrology, Necromancy, Witchcraft, Palmistry, Divination from the appearance of Comets and Meteors, the flight of birds, the entrails of victims, the shooting of arrows, the sounds of the human voice, the croaking of ravens, and a hundred other things of a similar nature, which we have neither time nor inclination to sum up. Our age has outgrown these fooleries, but it has not outgrown the desire of searching into futurity. Would phrenology and mesmerism, would all the different theories of prophetic numbers ever have attracted so much attention, but for the working of this passion? In endeavouring then to picture to the mind the future state of India, it behoves us to look well to the principles on which our reasonings are founded, so that we may avoid a mere building up of baseless theories.

It is generally admitted that attention to the past is one of the surest guides to our conjectures in reference to the future. Where then shall we find in past history a nation like India in modern times, possessed of an ancient system of civilization and an ancient literature, mostly in subjection to a priestly caste, coming under the dominion of a foreign people, who had arrived at the highest pitch of learning and refinement known in their day. We think without much straining we may find a tolerably fair example of such a state of things in Egypt under the Ptolomies. That Egypt was the first nation which carried civilization to a high pitch it would now, after all the light thrown on the subject of ancient Egypt by modern research, be about as preposterous to set about proving as it would be foolhardy to deny. But the ancient Egyptian system though excellent for preservation was inconsistent with progress. The nation like a mummy saturated with spicery and wrapped round with swaddling bands lost all its life and energy, defying change for good as well as for bad. And such are the Hindoos and such the tendencies of their institutions, as long as they are left to themselves. We have not only a revealed Religion, but a revealed Astronomy, a revealed Philosophy and a revealed Grammar. Change in any department is synonimous with impiety, and the same word that characterizes an atheist serves for him also who presumes to doubt of the truth of any of the absurd or contradictory dogmas these various systems contain. The English now hold the place in India that the Greeks did in Egypt, and were it not that some of our readers might condemn us for a wire drawn parallel, we might also contrast the Persian domination in Egypt with the Mahomedan Empire in India, both equally leaving the native population where they found it. With the Greek sovereignty a new era commenced; the sun of a new science and a new civilization dawned and obscured that ancient radiance which during the world's night had thrown its dim lustre over the land watered by the Nile. A new school of Philosophy arose at Alexandria; learning flourished there even after Athens was deserted; and a Christian Philosophic School raised itself on the ruins of the ancient Platonic Philosophy, diffusing its light not only over Egypt, but over all the subject Provinces of the Roman Empire. If Rome was the Mistress of the persons and property of civilized men, it was Alexandria that held their minds in subjection. May we not then fondly anticipate a similar destiny for India; and that under the fostering influences of England happier days are in store for her, through the prevalence of a new order of things. One point however ought to be kept in mind by the friends of progress, and it is this, that changes to be permanent must be gradual. If the prejudices and old habits of men are too rudely assaulted, reaction is produced, and reform put back for years if not for ages.

It is not desirable that English Institutions should be introduced into India without important modifications. When those who are now young shall have passed the meridian of life, they will then be better able to judge what changes are needful, at the same time that they will have authority to make them, and be able to do so without rending assunder the whole framework of society. The great objection to the Ptolomean civilization in Egypt was that it was too much Grecian, and too little accomodated to the wants of the aboriginal population. Hindoo Reformers should rather copy the spirit than the letter of European institutions. They may wear stockings and shoes, they may sit in a chair and even ride in a carriage if they can afford it, but if they take our advice they will eschew not only the hat, but champagne and, for a time at least, beefsteaks. In plain language they will leave the vices and national peculiarities of Europeans to Europeans and adopt their lofty aspirations and liberal sentiments. There is but one step it is said from the sublime to the ridiculous, and there is only one also from the caricature to the graceful picture.

May we not hope well also for India in reference to its Christianization? How can we do so? It is often said, all the efforts of Missionaries for the last half century have been in a great measure unavailing. At the rate we have been going on, India never can be Christianized. Grant even the thousands we find in Missionary documents as attendants on the means of instruction to be Christians, what are they to the 120 Millions of India? If our readers would give us the credit of merely wishing to speak the truth without perplexing them with a paradox, we would say it is this very slowness of progress, which gives the surest rational hope for the future. How is it that the British Constitution outlives rebellions, revolutions, and riots, while other constitutional Governments give way so soon to despotism, but because it is the growth of ages. Christianity it is true sprung up speedily because it was accompanied by a supernatural power, which was necessary to prove its divine origin, but that having once been effected natural agencies are now allowed more scope, the supernatural is no longer manifested in outward miracles as well as by inward influences on the heart. We reason with Hindoos, but the process of reasoning is slow compared with the effect produced by a miracle, and therefore we have no right to expect the same speedy conviction. But that persuasion of the truth of Christianity which they obtain by the evidence of the constancy of martyrs, and the fulfilment of prophecy, will be even more powerful than if they saw one rise from the dead! The man so convinced also can convey his conviction without its losing any thing of its force to his heathen neighbour; whereas he who has himself seen a miracle and believes on that ground, cannot show the reason of his faith to another; all he can do is to communicate it to him in the weakened form of testimony. There is no ground here for discouragement from any thing that has yet happened in reference to the ultimate triumph of Christianity in India. It is quite probable that through the use of ordinary means a rational persuasion of its truth may be as extensively propagated here as it was in Egypt, or any where else, supposing the world to go on in its present course. And in reference to the main point the Christian can never too carefully bear in mind that Christianity is especially a religion of the heart. "The Kingdom of God is righteousness and peace and joy in the Holy Ghost." The prevalence of true religion in India as well as over all the earth must be the fruit of a more powerful divine influence than any we have yet seen exerted on the minds of men, leading them to the fountain of living waters after their experience of the the vanity of all the world's broken cisterns. Here reasoning gives way to faith in the word and promise of God who cannot lie, the only sure guide to our inquiries into futurity.

DIFFICULTIES OF THE BIBLE.—*Sins of God's people.* Many who are spoken of in the Bible with commendation, and as having been distinguished by special tokens of the favor of God, are yet in that same Bible described as having been guilty of actions altogether unjustifiable. And this is the more remarkable as the Bible is replete with expressions of the divine severity against sin. What are we to think when those who have been separated from the mass of mankind, to receive blessings and revelations and promises, are found to have been themselves far from unimpeachable? If not better than others why were they chosen? If chosen that they might be made better than others, then the scheme failed. The Bible undertakes to show us the holiness of God; but how can we recognize as holy one that blesses certain sinners while he curses others.

We wish to state this difficulty as strongly as any one would

state it, convinced as we are that a few considerations will serve to dissipate it.

What did man need in the way of revelation? He needed a revelation of God,—of the character, government and purposes of God. But there was also needed a revelation of man himself. Man is ignorant of himself in the same degree in which he is ignorant of God. It is not more true that he desires not the knowledge of God's ways, than that he desires not the knowledge his own ways. Where there is sin, there is a bias in favor of sin, and in opposition to truth. When man fell, his moral horizon fell with him; and he lost the only standing-point in the universe where moral judgment could be perfectly exercised, the standing-point of obedience. The scope of the Bible is therefore two-fold, to make man acquainted with God, to make him also acquainted with himself. Having thus led him to the perception of his need of salvation, it has an additional scope, namely, the accomplishment of his salvation.

Now let any one take this idea and go through the Bible with it; and he will be astonished at the perfection of the Scriptures, viewed as a means of revealing man unto himself. It is not more unlike every other book, in it's exhibition of the character of God, than it is in it's exhibition of that of man; and is in fact the only glass in which man can see himself, just as he is. The feeling of mankind generally, in view of the system of grace which the Bible introduces to their notice, is that it is a superfluous system, unrequired by the actual condition of humanity; until the contemplation of man's character, as delineated in the Bible, and proved by facts on facts indisputable, convinces them of their error. It was important to show that the truth concerning God, the truth that sanctifies meets with no ready reception from man, but has indeed to fight every inch of its way to the citadel of his will. It was important to show that men are not easily sanctified; that even when distinguished by the most surprising mercies and favored by the most remarkable manifestations, he is way-ward, self-willed and rebellious.

Undoubtedly it is a truth, gloriously brought to light in the Scriptures, that he who created the material universe and endowed the various ranks of his creatures with intelligence, has equal power over the moral world, and is able to raise the fallen nature of man to a state of angelic perfection. God can do this thing. Mighty as is the opposition and the self-will of man, God knows how to create him anew in His own image. It is most consolatory to have evidence of this power. But in order to have a due conception of this power, it was needful that it should be gradually developed before the eyes of man. God saw not fit to envelope the human soul at once in his ample life-giving influence; lest man should be ignorant of his own sinfulness, and of the greatness of the salvation which he was the subject of; but so to impart that influence, in such successive and augmenting degrees, as most deeply to impress man with a sense of the divine grace and forbearance shown toward him, and the great use of the Old Testament is this, that it gives us the record of the various conflicts carried on through very many generations, between divine grace and human depravity. It may excite wonder that when so few particulars in the lives of Abraham and Noah were mentioned, their failings and sins should figure so largely in these. We do not write history thus. The fact is, we do not write history. The Bible is history and it would be difficult to find anything else that is. Had a Roman or a Greek historian written of his countrymen, as the sacred writers wrote of the Jews, he would have been the object of general execration, and would very likely have been stoned to death. And it was the conviction that they spake as they were moved by the Holy Ghost, that hindered the Jews (and that not always) from laying hands on their historians, and from destroying their writings. For no enemy could have written in a style more condemnatory of them, or been more unsparing toward the sins and trespasses of their heroes. In all this we see the light of divine truth daguerreotyping man.

That light shone more and more unto the perfect day. Processes of gradual development characterize most of the ways of God. It pleased God to unfold by degrees the things relating to Himself, those relating to the character of man, and those relating to redemption. We cannot treat the personages of the Pentateuch, as though they had heard the Sermon on the Mount, or David, as though he had been with the disciples on the day of Pentecost. But they are to be contemplated in the light which was imparted to them. We are not to aggravate their offences by bringing them into our superior light; and we are not to extenuate them by ignoring the amount of influence that was really exerted for their good. A just estimate will show us a large measure of divine grace bestowed upon them; that grace, to a considerable extent, triumphing over their depraved natures; and to a certain extent, not triumphing, but resisted. As we advance, we meet with brighter examples of the power of grace. Daniel, one of the last of the Old Testament, is one of the most faultless. But the day of Pentecost seems to indicate the culminating point in Revelation, and from that time forward the Church's obligation has been full-orbed and meridian.

Copper Plate Inscriptions.—Some of our readers are aware that it was the custom with the ancient Rajas in different parts of the country to have inscribed on plates of Copper the grants of land which they made to reward the services of individuals, or dedicated for the maintenance of Brahmans to perform the ceremonies of religion. Many of these copper plate grants exist throughout the country especially in Gujarat. Mr. Wathen, when Secretary to Government, by the help of Vishnu Shastri deciphered the ancient character in which these documents are written, and translated several of them from the Sanscrit language into English, bringing to light a whole dynasty of kings who reigned in Gujarat about the 4th and 5th centuries of our era. The ruins of the capital city of this dynasty, Wallabhi, are now found several feet below the ground; though what the cause of its sinking, whether owing to a general subsidence of the land in that district, or to something affecting that peculiar locality, can only be matter of conjecture. Major Jacob lately found in the Concan a copper plate of the same nature, but belonging to the fifteenth century of our era, giving some notices of a race of kings of Brahmanical descent who reigned in the Sawant Wari and Goa districts. It is thus bit by bit that the history of India is to be picked up.—The owner of the last mentioned plate would not part with it as it contained the title deed of his property. He however allowed a copy of it to be taken. Those then interested in antiquites should bear this in mind, and when they can not procure the copper plates themselves, get accurate fac similes of them made, and transmitted to the Asiatic Society, that they may be preserved, and form the the materials from which the future Historian of India may manufacture his narrative.

Evangelical Alliance.—A public meeting of this body was held at the Mission-House, Ambrolie, on Monday evening at 7 P. M. immediately consequent on a private meeting which had been held in the same place. The chair was filled by E. H. Townsend Esq., C. S., who after calling on the Revd Mr. Cassidy to open the business of the evening with prayer, addressed the meeting, making some striking and suitable remarks on the nature of the organization of the Evengelical Alliance, as uniting different denominations of Chrstians while it did not hinder them from carrying out their views on lesser matters as long as this was consistent with a spirit of love to all their fellow Christians. The Revd. Mr. Bowen then delivered an address on the importance of an inward union of heart among all the members of the Alliance, dwelling upon the inconsistency of a more outward profession of unity, unless there was the internal principal of Christian love animating the mind. The Secretary the Revd. Dr. Wilson, then read a letter from the Revd. Mr. Fenton of Poona, the originator of the Western India organization, directing the attention of the members assembled in Bombay to the propriety of making special prayer for the great Meeting of the Evangelical Alliance to be held this Summer in London, of accrediting Mr. Townsend and other members going to England to that meeting in London, the need of but one General Meeting at Poona, and the propriety of ordering from home the report and some other publications of the Alliance for 1850. All these points on the motion of the Revd. Dr Stevenson were agreed to with some modifications. The Revd. Dhunjeebhoy Nawrojee next spoke on the peculiar adaptation of the Alliance to the state of India, and the Revd. J. M. Mitchell on the influence of the Alliance in subduing national prejudices, and making Christians of all nations one body. The Revd. Hormusjee Pestonjee then offered up a prayer more particulary on behalf of the objects above specified; and the meeting separated after singing the hundreth Psalm. J. P. Larkins was to have addressed the meeting, but was prevented by indisposition; and on the whole, chiefly we believe owing to the heat of the weather, the attendance was rather limited.

THE USE OF OPIUM FOR CHOLERA AMONG THE NATIVES.—It is a great pity that the use of Opium as a medicine should be so little understood among the natives, while so many are acquainted with its abuse as an intoxicating drug. In all medical treatises on the subject of Cholera, a grain of opium, given at the commencement of the disease, is pronounced to be one of the readiest means of checking its progress to that stage where all remedies are generally useless. At the outbreak of the disease, then, at out stations, benevolent Europeans or liberal or intelligent Natives, instead of wasting time in waiting for a doctor, should at once get a pound of opium from the bazar, and make up a number of small boxes of Pills of one grain each; a few doses they should themselves administer to ensure confidence, and then commit a box to the care of some intelligent Patel, Kaolkarnee or shopkeeper in each of the villages around them, where the disease has entered, or is likely to do so. They should tell the natives what the medicine is, and encourage them to provide more for themselves when the portion given them is exhausted, and when success will have inspired them with confidence in the drug. It is a far greater charity to teach the natives to help themselves than to keep them always hanging for every thing on Government. The efficacy of this mode of treatment we have often witnessed, and we are sure we can appeal to all of our medical friends for the soundness of the advice given. The pill can be washed over with a little spirits, or water in which a chillie has been bruised, or if neither are at hand with water alone. If weights are not procurable, ½ of a gonj will make a proper dose, though not quite a grain. The village *Sonar* will supply this weight; each gonj, keep in mind, makes three doses. If the first pill is rejected a second should be tried in a short time afterwards. It is only by propagating the knowledge of simple and easily applied remedies like this that we ever can hope to do extensive good among the great mass of the native population, and alleviate in any considerable degree the ravages of that scourge from which they so severely suffer. Perhaps some of our native contemporaries will direct the attention of their countrymen to this subject.

THE HINDOOS, 1000 YEARS AGO.—An Arabian traveller, "the famous Mas'údí," visited India, Ceylon, and the coast of China, in A. H. 303. Elliot, in his "*Bibliographical Index to the Historians of Muhammedan India*," says of him:—"He was an acute observer, and deservedly continues one of the most admired writers in the Arabic language. His travels extended over nearly all the countries subject to Muhammedan sway. He says of himself that he travelled so far to the West (Morocco and Spain) that he forgot the East, and so far to the East (China) that he forgot the West. He died A. D. 956."

The following extract, from his work entitled "Meadows of Gold and Mines of Gems," presents to us an interesting feature in the character of the Hindús a thousand years ago:—

"The Hindús abstain from (spirituous) liquors, not in obedience to some religious precept, but because they do not choose to take a thing which overwhelms their reason, and makes cease the dominion which this faculty is to exercise over men. If it can be proved of one of their kings, that he has drunk (wine), he forfeits the crown; for he is (not considered to be) able to rule and govern (the empire) if he is given to such habits."

Weekly Epitome of News.

THURSDAY,—APRIL 17.

— From the *Bombay Times* we extract as follows:

"A very complete series of reports have been forwarded to Government by Major Lang, Resident at Kattiawar, on the subject of female infanticide, which will, we believe, very shortly be laid before the public. Major Lang states that this most frightful practice may be considered to have been at length completely put down, and the recent returns show, that in most of the districts, the number of females amongst the tribes at one time peculiarly devoted to infanticide, exceeds that of the males—instead of the former being a mere fraction of the latter, as they were some twenty years ago."

— The same journal has an article on the government of India, future parliamentary legislation, the difficulties in the way of a just expression of the country's grievances, and says concerning the press of this country, that "it is the most broken reed of all on which to lean; and it would be quite enough for one journal to take up a question to secure the opposition of another. Were they in this case unanimous, what influence could they hope to exercise? The majority of the journals of India are in general mainly occupied in showing how worthless and untrustworthy are their brethren."—This characterization is severe; if true, how melancholy. Melancholy as showing how *little* the sense of responsibility connected with positions of great influence.

Delhi Gazette says:—"The evils of over-abundance upon the land; bunniahs, zemindars, and ryots, are the almost unexampled yield of the crops. We tion against the effects of too much food, strange as n may seem. There is no vent for the surplus hat which is taken for consumption, is sold every ower price. The enormous expense of carriage to the sea renders exportation almost out of the question, but were it otherwise and the markets of Britain not separated from us by the distance of half the globe, the landholders at home might turn arable fields into hunting grounds. The native who cultivates the soil with capital borrowed at an average interest of 24 per cent., can afford to sell wheat at less than eight shillings a quarter. Now is the time for the agents of Manchester to forward the cotton cultivation. They may rest assured that the Indian ryot has no disposition to miss any chance of increasing the value of his production. He grows corn because it affords him the best chance of remuneration, and would sow gunpowder if assured of a good harvest."

— Robberies on the North West frontier are becoming more systematic and daring, and the recent examples have not had the salutary effect that was expected.

FRIDAY,—18TH.

— The Broach correspondent of the *Telegraph and Courier* says:—"A most wealthy Banian, Lalbhaee of Senore, having died a few months ago, his son has come here to give a dinner to the Mahajuns of all the different sects of Banians; and it is supposed this will cost him upwards of 15,000 Rupees."

— The same journal repeats a suggestion of the Athenæum that the Sabbath morning service in the Church should take place at 6½ or 7 o'clock, rather than 11 o'clock; and has no difficulty in finding good arguments for the change of hour.

— There has been a rather spirited *emeute* at the Calcutta Madressa. We understand that the new Principle—Dr. Sprenger, attempted to introduce the study of natural philosophy and geography, and also some acquaintance with Urdu and Persian. This was met with strenuous resistance by the Scholars in a body, who maintained that the College was established exclusively for the study of theology, and entered into a combination against their principal, and by a preconcerted plan left the masters alone in their glory. Happily the Council of Education supported the able head of the College, and the refractory students received intimation, that they had been expelled. Thereupon the deserters returned *en masse*, and took forcible repossession of their old quarters. Notice was given to them that they must remove,—but to this they at first opposed the *vis inertiæ*, and when the College servants proceeded to take active measures for their ejectment, the invaders shewed symptoms of fight. It became necessary to call in the police, and half an hour was given to the rebels to turn out, or be ignominiously bundled into the street by the paharawallahs. Discretion was at last deemed the better part of valour, and the Madressa was vacated without a formal siege.

Young Bengal is going ahead. This is the first barring out that we have heard of in this country.—*Citizen, April 8.*

— Population of South Australia, January 1, 1851. Males, 34,975; Females, 27,664; Omissions and travelers, 351; Total 63,000. The Constitution was to take effect whenever the population should reach 50,000. The South Australians have resolved among other things, "that it is necessary to take measures to guard against the spread of dangerous errors in the doctrines of the Protestant church in this province, and to maintain those doctrines in their parity.

—The painful intelligence of the loss by fire, near Kedgeree, of the Ship *Kurramany*, as she was about proceeding to the Mauritius with emigrants from Bengal, has been received. It is heart-rending to think that out of 465, only about 100 should have been saved. Among the latter were the Captain and Pilot.

—The Indus iron steamer, 170 feet long and 100 horse power, was launched in Bombay on Thursday.

MONDAY.—21ST.

The *Bombay Times* says:—"The solemnities of the season have, for the last three days of the week, deprived us of the services of the bulk of our Portuguese compositors. At Bandora, as we believe at other of the Roman Catholic Chapels, the last supper was represented by a set of wooden puppets representing our Saviour and his Apostles—at Mahim young lads were employed: the supper was mostly of fruit, and the awful scene represented, as well as the use of such beggarly elements permitted. Is it wonderful that the Hindoos look on Popery, so practised, as just a variety of idolatry a little different from their own?—the Mahomedans detest and despise it altogether—not as Christianity but as idol worship."

— "Why," asks the same journal "are native youths of talents, industry and sobriety, everlastingly in quest of aid from without, and why is it that no one will accept of their services on terms such as those the most commonplace European receives?" The answer he gives is this. "We have not yet succeeded in impressing on the mind of the native the importance of truth, integrity, and self-reliance; and while we have been instructing him in chemistry, the higher mathematics, and astronomy, we have skipped the numeration and multiplication tables, and forget to teach him English grammar and composition. Of the individuals who have had scholarships for the past ten years, there is not one in ten who could write an English letter idiomatically or correctly, or could be entrasted with a set of account books,—not probably one in all the set who could perform the simple task of drawing up a police report, or giving an intelligible account of a ship launch or a review. If we would only condescend to train youths for the employments open around them for their acceptance, there would be no oc-

casion for scholarships to bribe them to remain at college, or for complaints that intellectutual or literary accomplishment found no favour in the eyes of authority. We might betake ourselves to the differential calculus or atomic theory, Newton, Bacon, and Locke, 'Shakespeare and the musical glasses,' when the humbler stages were overcome,—rear the walls, and put on the roof and paint, we had made the foundation: at present, we seem to think that the last may be dispensed with."

— The Calcutta papers give a report of proceedings connected with the laying of the first stone of a handsome edifice for the L. Missionary Society's institution at Bhowanipore, (Calcutta). The ceremony was performed by Dr. Boaz, on the 7th of April.

After the business of the hour had been performed, about a hundred of the company took tea, coffee, and the proper accompaniments in the old school bungalow, and were afterwards addressed by several of the missionaries and ministers present. The speech of Dr. Poor, an aged but still active and energetic missionary from Ceylon, was a sigularly felicitous one, describing in an almost dramatic and very entertaining manner, a contest of astronomical science with the learned Singhalese of Jaffna, resulting in the triumph of the missionaries before all the people.

During the course of his address, he recounted some most ludicrous incidents that occurred on his establishing himself among the heathens at Jaffna in Ceylon. He had suffered much opposition, and very great annoyance from the Hindoo priests, he himself had set up a school and had found it necessary to counteract the influence of the Bhoodhist priests, to teach astronomy in it, for they had taught their ignorant followers to believe, that no one understood this science but themselves. Well, in his neighbourhood was a very great astronomer, one who bore the character of one of the mightiest men in the world, and had received for his supposed vast talents a degree of some kind or other; he could not say that it was the degree of Doctor of Divinity, but whatever it might have been, it was a degree that obtained for him the great veneration of the Natives: he had taken the name of one of their gods. It happened fortunately that there was at that time to be an eclipse of the moon, and somehow or other he had obtained a sight of the Calendar of his Divinity, and soon discovered that he had made three mistakes, first as to the hour when it was to commence. Secondly as to its duration, and thirdly as to its being an eclipse of three-thirds of the moon instead of one-third; when he discovered the mistake he sent a Native internuncio to acquaint the Divinity with his errors; but the said Divinity ridiculed the idea of his knowing any thing on the subject, and laughed us all to scorn. Well, the time came for the eclipse, and we were all watching for its appearance, at last it came just 20 minutes before the time they had calculated; well, this put them out a little, next came the time for its duration. and the measure of the eclipse, they clearly saw the eclipse disappearing when it had only been on about 20 minutes, and when the moon was only one-third covered; they called out to the moon to stop a little as she was moving off at least twenty minutes before their time; but she was quite obstinate, and moved on her course, as he need not say the shadow of the earth did disappear. This lowered the Divinity in the estimation of his followers, and had the most important effect upon his subsequent success. He explained to his scholars by diagrams and practical demonstrations, that the cause of the eclipse of the moon was by the earth interposing between it and the sun; this of course the Divinity considered quite preposterous; his theory, being that, one of their gods in a fit of anger lays hold of the moon with the intention of swallowing the whole, but by the intercession of the priests and the offerings that are made to propitiate the angry god, he is induced to let go his hold just at the moment that he was about to gulp the whole down; they of course infer that the priests must have been very successful: as there never was an eclipse yet but that the moon was freed from their monster god on their intercession. The next anecdote which the venerable missionary related with a view to show the difficulties he had to contend against in the ignorance and prejudice of the natives; he had published an Almanac in the Tamal language with the assistance of one of his native students whom he had taught astronomy; and in it he had stated that a Comet was to appear on a certain day. He forgot the day in October 1835; when the Divinity read this announcement he got quite outrageous, and asked his native student how he dared to print such lies. He flatly denied that any Comet would appear; and actually threatened his student with prosecution in a Court of Justice for deceiving the public by false publications; unfortunately he was at that time obliged to leave Jaffna for a short period, and it was then said that the Padree had ran away to avoid the consequence of his lying story about the Comet. The poor student had written to him the most lamentable accounts of the treatment he received during his (Dr. Poor's) absence: the Hindus had actually mauled him, but the time at length arrived when the Comet had been predicted, when lo! on the very day, and at the exact hour which had been foretold in the Almanac the Comet made its appearance. The priest was at once dumb-founded and after that lost all credit with his followers, his (Dr. Poor's) fame encreasing in proportion to the decline of that of the Divinity. A little after this, the Divinity sent him through his native internuncio two queries to propound; and which he hoped would prove puzzlers. One of these queries was; what was the phenomena of sneezing? the other, what was the theory of dreaming? He had by him Rees' Encyclopædia, and turning to the articles sneezing, he found a drawing with all the parts of the throat laid bare with the respiratory organs, and which having fully explained to his internuncio, he sent him with the volume to the Divinity who managed to make him comprehend the whole; he in like manner explained to his internuncio the theory of dreaming as he had found it in Rees' Cyclopædia, and he the internuncio (also) explained it to the Divinity; when the Divinity had had all explained to him he said to the internuncio; how wonderful these people are, to have such a perfect knowledge of arts and sciences, and yet to be the believers in such a ragged religion. The venerable Missionary concluded by an allusion to the different classes of books in the world, strongly stigmatising those called novels which he classed with the Puranas of the Hindoo; and likened both to the *ignis fatuus*. Speaking of another class of books those on arts and science, although he admitted them to be very useful like the lights with which the room was lighted, he said he would not liken them to moonshine, because that word had a bad meaning, but he would to moonlight; he went on illustrating this subject to the great amusement of the audience, he then said that the great Sir William Jones whom he hoped was known to the Native Student (to which several voices responded that he was well known) had written in his Bible that he had read numerous books in all languages, but that this, (The Bible) was, even independent of its divine character, the most sublime book in the world, and contained in it a safe and sure guide to all the relations of life; this was the book that he impressed upon his hearers as chiefly worth studying: and after wishing well to the audience and invoking the blessing of God upon the efforts of the Missionaries engaged in promoting the objects of the institution, he concluded by offering one hundred rupees if no gentlemen in Calcutta would give it to any Native Student who would write an essay to prove the truthfulness of Sir W. Jones' estimate of the Bible. The worthy Missionary sat down under the loud cheering of the whole assembly.

TUESDAY,—22ND.

— Reference was lately made to a "Native Baptist Missionary Society," existing at Calcutta. The *Calcutta Christian Advocate* now announces the formation of a similar society in connection with the London M. Society. Their "grand object is the propogation of the Gospel among their fellow countrymen by maintaining Catechists authorized by their Ministers, and also by opening new places of worship."

— A communication in the *Christian Intelligencer* gives the following statistics of the Bengali periodical publication of Calcutta, January, 1851. 2 daily, at 1 Rupee, (monthly price); 2 tri-weekly, at 4 annas and 1 Rs. severally; 3 bi-weekly, at 4 as. and 1 Rs.; 2 weekly at 4 as. and 4 as.; 3 bi-monthly at 1 Rs.; 3 monthly at 6 p. 2 as. and 1 Rs. "We doubt," says the Friend of India, "whether more than four of these journals are sufficiently profitable to afford a maintenance to their proprietors; the rest are worked at a very small profit, and many of them are made subsidiary to other views."— Their number has nearly doubled in eight years. The greater part of them are opposed to Christianity.

— The 29th No. of the *Calcutta Review* has the following articles: 1, the country between Bamian and Khiva; 2 Hindu Caste; 3 MacPherson on Procedure in the Company's Civil Courts; 4 Hindu drama; 5 Hutton's Chronology of Creation; 6 Maj. Edwardes's Year on the Punjaub frontier; 7 Chaitanya and the Vaishnavas of Bengal; 8 Annals of the Bengal Presidency for 1850; 9 Miscellaneous Critical Notices.

— It appears from the Overland *Friend of China* of the 27th February, just received, that the Chinese rebels of the Canton province have not only not been subdued, but are stronger than ever. The report of their discomfiture was spread by the Imperial Government, in order to deter other provinces from imitating their example. The rebels have at length announced their object in definite terms, and it is nothing less than the subversion of the present dynasty. The Commissioner sent by the Pekin Cabinet to enquire into the state of the Province, lays the whole blame upon Seu, Commissioner of Canton, who has been carrying on a system of deliberate deceit towards his superiors.

— A public meeting of the friends of the Hon. Mr. Willoughby, have resolved to express their sense of his cha[illegible]d services, by the establishment of a Fund bearing hi[illegible] the improvement of Vernacular literature, and anot[illegible] Education of Native females; and also by the prese[illegible] piece of plate.

— The Madras Circulator announces the death J. Taylor, Church of England Missionary in Tinnev[illegible]

— The production of Silk in Mauritius is on the [illegible]

Observatory Report.

Abstract of Meteorological Observations made at the Magnetic Observatory, from the 14th to the 20th April (inclusive) 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Aneroid Barometer.		Thermometer in the Air.		Wet-Bulb Thermometer.		Electrometer No. 1.
	10 a. m.	4 p. m.	10 a. m.	4 p. m.	6 a. m.	1 p. m.	6 a. m.	1 p. m.	Max.
April.									
14	29·873	29·742			76·6	88·2	74·0	80·5	0
15	„ 906	„ 781			79·0	89·3	76·0	80·8	1
16	„ 875	„ 766			79·4	89·0	77·4	80·0	0
17	„ 876	„ 782			79·5	90·5	77·0	79·5	5
18	„ 838	„ 748			76·5	91·5	75·0	79·0	7
19	„ 894				77·0	92·4	73·5	77·8	12
20		„ 741							

STATE OF THE WEATHER.

April 14th—Clear.
15th—Few clouds in the horizon.
16th—Dense clouds scattered.
17th— „ „ „
18th— „ „ „
19th— „ „ „
20th— „ „ „

Magnetic Observatory, Colaba,
21st April 1851.

WEDNESDAY,—23RD.

— A *Dhoolia* Correspondent of the *Telegraph and Courier* gives an account of hook-swinging in that place. He says. "I was taking my evening ride yesterday, when in passing by the Juttra or religious fair which is now going on here, my attention was drawn to a large crowd assembled round a cart, on which was a platform of bamboos: from the centre of this platform rose an upright post forming an axle to two beams laid across the top of it at right angles, and from either end of these beams hung a large iron hook. On the platform was a party of men engaged in rubbing the backs of four young girls who appeared to be dreadfully frightened and were incessantly plied by their attendants with the contents of some brass lotas, containing (as I supposed) bhang, or some other stimulant. At length the poor victims were raised, and the hooks forced through the flesh of their backs. I fancied that I could hear their screams; but the howling of the crowd and the barbarous music now became so furiously loud, that I could not be certain on this point. When all four victims were firmly suspended to the hooks, they were launched into the air and spun round to the acclamations of the spectators, — among whom I did not longer remain, being glad to turn my horse and gallop away from the sickening sight. Dhoolia though the chief Civil Station on this side of India, is, as you may judge from the above, in a very benighted state, and sadly requires the civilizing influence of a military cantonment." Perhaps all are not aware that similar exhibitions may be witnessed in Bombay, in the Kamattypoor quarter in the month of December. The same correspondent says that it is not many months since a case of Suttee took place in the neighborhood of Dholia.

— *Streenavassy Charry*, the Brahmin at Madras whose conversion was lately mentioned, was baptized on the 12th of April. Another native, belonging to the Sudra caste, was baptized at the same time.

— The Governor General was at Wuzeerabad on the 11th instant.

— Revd. J. Glasgow of the Irish Presbyterian Mission at Rajcot sailed with his family for England on the 3rd instant. He hopes to return to India.

— Nine Thousands immigrants are required at Mauritius this year. The Governor is in favor of bringing these from Madagascar.

Correspondence.

TO THE EDITORS OF THE "BOMBAY GUARDIAN."

DEAR SIRS,—In your issue of the 11th instant, you notice the "Report of the Board of Education" and the suppression of some of its objectionable publications. This measure will doubtless be hailed with much joy by every true friend of the Board and of Native improvement. That books of a doubtful moral tendency should ever have been admitted amongst the publications of the Board is indeed a sad mistake. But that the work of retrenchment should commence, even after "seven years" delay, is an encouraging indication, and the arrangement made still farther "to weed the despositories" gives promise that the Board is to become a more effective and valuable agency for the intellectual improvement of the Native com-

point to which the attention of the irected. I think the Report states the to establish any more schools. Now ccur to many, that the moral and intelof the whole people would be better facilithe various Missionary Societies would *ational* operations in distinct fields? It is a fact well known, that in certain localities these operations entrench upon each other. Now is it not patent to the observation of all, that this arrangement involves a sad loss of labor and money? Can there not be an understanding effected, whereby this loss can be avoided, and the entire resources of every benevolent body be expended in such manner and *places* as shall best promote the great object in view?

If the Board of Education are to organize no more schools, this measure cannot be urged with reference to new operations, but even in case of schools already established, in places *previously occupied* by Mission schools, would it not be a wise and commendable course in the Board to relinquish such schools and organize new ones in parts of the country unoccupied by any benevolent Society? I am aware that this is no new subject, but is it not one of sufficient importance to merit the attention and very candid consideration of the Board?

Extracts.

IMPORTANCE OF TEACHING SCIENCE TO THE HEATHEN IN CONNECTION WITH CHRISTIANITY.— By the Revd. Rufus Anderson D. D. Secretary of the American Board of Commissioners for Foreign Missions.

"That Missionaries in their labors among the heathen, should confine themselves to giving religious instruction, is perhaps a common opinion. The Commission, it is said, is to preach the Gospel; the apostles restricted themselves to that service; and Paul, in his missionary labors, determined to know nothing but Jesus and Him crucified. But this Commission and the example of the apostles no more concern missionaries abroad, than they do ministers at home. They no more furnish an objection to Missionary Societies and Missionaries taking large views and forming comprehensive plans for the improvement of heathen nations, than they do to churches and ministers taking such views and forming such plans for the benefit of christian nations. The God of heaven thinks far less of national boundaries than we do, whether they be mountains, rivers, or oceans. Nothing is commanded, nothing forbidden by the last injunction of Christ, which is not equally applicable to all nations of every language, color, and condition. Indeed the mandate to 'publish the gospel to every creature,' not only makes it the duty of the church to include the greatest possible number of objects within the range of its benevolence, but requires the work to be performed in that manner which will render the gospel the perpetual inheritance of all mankind.

"We should also remember, that the labors of the apostles, so far as they are recorded in the New Testament, were expended upon the most enlightened portions of the then civilized world; so that they were generally able to find men among their converts of sufficient education to be ordained both as evangelists and pastors; and besides, important miraculous gifts were frequently imparted in that age. Hence there was not that necessity for schools and seminaries in their field of missionary labor, that there is in ours. Moreover, as the apostles had, on the one hand, less need of such institutions to furnish pastors and teachers for their churches; so, on the other, there was far less opportunity and inducement to establish schools for the mass of the people, than there is at this day. And the mass of the people were not educated—were not even taught reading and writing; and hence one of the principal reasons why the glory of the church was so soon obscured by superstition. How could the great body of the people be educated, when miracles had ceased, when writing-paper was unknown, and there was no printing-press, no art of engraving for cuts and maps; when books were made only by the slow and arduous labors of the pen, and were costly and rare because written on materials so expensive as vellum or parchment? And what inducements had the people to learn, with such a scarcity of books, and, at the same time, with hardly any science adapted to general use? We are, perhaps, not sufficiently aware how greatly the subjects of useful knowledge have been multiplied, and how they have been brought down to common apprehension and the interest of an elementary education increased, since the days of the apostles. How little, how very little was known in those times concerning God's workmanship in creation! They knew not even that the earth is a sphere, and were unacquainted with the greater part of its surface. They had no compass, no quadrant, no telescope; no correct conception, no enlarged views of astronomy; and hardly any knowledge of those other interesting departments of natural science, the principles of which are so generally taught at the present day. And great numbers of valuable facts and principles that were known, were scattered and insulated, and not formed into a science and prepared for the use of the teacher and pupil, until many ages afterwards.

"The circumstances of the apostles, and of the other missionaries of the primitive church, were therefore, very different from ours; and, on the whole, much less favorable to the permanent influence of their labors.

"The object of modern missions, and that at which we suppose the Lord Jesus requires all missionary societies to aim, is this;—*to form with the divine aid, enlightened Christian com-*

munities in every part of the unevangelized world. And let it be remembered, that such communities may exist when but a small proportion of a people are actually converted to God. We might illustrate this by referring to our own community, where the church is a 'little flock' in comparison with the whole population. But we choose rather to instance a case in point, which we find in a recent account of missions in South Africa. —The Griquas are a tribe of about four thousand Africans. When the Christian missionary first went among them, they were in as degraded a state as the Hottentots ever were—ignorant, debased, defenceless, a race of wandering savages. The missionary was obliged to wander with them five years, before he saw any fruit of his labors, or could prevail on them to lay aside their roving habits. At last he succeeded. The people became stationary, built permanent habitations, erected a house of worship, sent their children to school, began to cultivate the ground, became rich in flocks and herds, assumed the character and aspect of a Christian community, took a commanding stand among their savage neighbors, and even received under their efficient protection not less than thirty thousand untutored Bechuans who were fleeing before a more numerous exterminating foe. In view of these facts, Dr. Philip, Superintendent of the London Society's missions in South Africa, remarks :

'This statement will show, that we are not to estimate the success of the labors of our missionaries by the numbers that are received into Christian fellowship at our missionary stations. The principles upon which our missionaries go, in their admission of converts from among the heathen to the Lord's table, exclude a large proportion from that ordinance that would be received under another system. There are not perhaps *one hundred and fifty* Griquas who are admitted to the Lord's Supper ; and yet the whole of the people bearing that designation, to the amount of four thousand, have renounced polygamy, bear the Christian name, and discover an acquaintance with Christianity, and have, generally speaking, an outward conduct not less worthy of the gospel of Christ, than any portion of an English or Scotch peasantry of the same extent, in any of the most favored parts of Scotland or England with which I am acquainted.'

"Notwithstanding the small number connected with the visible church in comparison with the entire people, this is a Christian community ; and in a few years more, if it continues to rise on the scale of social order, intelligence, industry, and piety, it may safely dispense with the labors of missionaries from abroad, and sustain its institutions by native agency alone.

"Now, as a means of rearing such communities all over the world, no man has thought too highly of the preaching of the gospel, and especially of those doctrines which most affectingly exhibit the Lord Jesus Christ as the Saviour of lost men. The maxim, that we must civilize men before we can Christianize them, is not countenanced by experience. The belief that such a thing is possible, is opposed by all the facts known to us in these modern times. Commerce demoralizes the savage; colonies, unaccompanied by Christianity, drive him out of the world. Wo to him when civilization approaches his dwelling-place, and the gospel stands aloof. The fact is, that until the gospel makes an impression on savage man, he is inaccessible to other elevating influences, and nothing can be done without that grand civilizing as well as saving ordinance of heaven—the gospel of Jesus Christ.

"But while we properly exalt this class of truths to the high place they ought to hold, we should beware lest we undervalue and depreciate all other truth. The truth that 'Christ Jesus came into the world to save sinners,' is the sun in our moral system ; but then there are lesser orbs, and he who made the sun made them. All truth is of God ; and all, when rightly viewed, is seen to relate either to Him, or to his works. By whatever name called in the books of human science, all truth is related to God; and too long has the church overlooked this most important fact, and regarded truths that were not denominated religious, as in a measure profane. All is an emanation from the Infinite Mind ; and it is time for the church to recognize the inscription of 'Holiness to the Lord,' made by the Creator's hand upon every truth. 'No matter if it first met our eye in an infidel or pagan author, no matter where or when it was first brought out to human observation, no matter through what mediums it has been transmitted from man to man and from generation to generation ; if it be a *truth*, it has the image and superscription of God, and is a part of that infinite moral system, which God designed for the education and happiness of his intelligent creatures.

"And as all truth is related to God, so it would seem that there is a mysterious, but real connection and affinity running through the whole. It would seem, too, that something analogous to this might be affirmed concerning all the varieties of error. And who does not know, that there is a mutual, irreconcilable, universal antipathy and opposition between truth and error of a moral nature? This mutually repellent influence, however, is not restricted to truths and errors usually denominated moral. The effect of no one error is the same with that of its opposite truth, upon the soul. The natural and general, if not universal tendency of error, is to multiply errors, and of truths, to multiply truths ; so that the two may be regarded as naturally and generally opposed in their influence to each other. Such a view as this attaches an importance to all kinds of truth and error, far greater than we have been accustomed to suppose. The grand controversy which enchains the attention of higher intelligences, is seen to extend itself amazingly. Myriads of truths and errors, which had been thought to be neutral, are beheld on the embattled field. The contest is not of brute force ; but of truth, on the side of the intelligence, holiness, and happiness of the universe, with error, on the side of ignorance, wickedness, and misery. Nor is it merely revealed truth, nor merely that which we call religious truth ; but, as we are ready to believe, all truth. The mind of this world has indeed been thrown into so chaotic a state by its moral convulsions, that truth and error, as exhibited to us, partake of the dire confusion, and it is often hard to distinguish between the two. But after all there is a difference as real and great as between light and darkness, and the homogeneous elements of each have a mutual connection and affinity, which the philosophic Christian eye may discern whenever the troubled waters are hushed to stillness.

"The affinity which runs through the host of errors, as well as the hostile influence of religious error upon truth of all kinds, is illustrated in the history of the world, and in the present state of the unevangelized portions of it.

"There are some errors, the introduction of which into the earth has been the bringing of a disastrous eclipse upon the light of truth. Such is polytheism, that fundamental mistake concerning the being of God. This having once been established as a first principle in reasoning, the more men reasoned the more they erred, advancing from polytheism to pantheism, and from pantheism to atheism. So a mistake concerning the creation, tainted all the fountains and streams of metaphysical reasoning. A knowledge and belief of the first verse in the Bible, would have subverted the fundamental errors in all the various systems of pagan philosophy. The fact is, no species of truth has ever found a congenial soil in heathen lands. Let us not be deceived by mistaken notions concerning Greek and Roman antiquity. The lights of classic genius, which shine from those remote periods, appear to us, on account of their distance, like one bright constellation : but they are not, they are few, and in general far between ; nor do they magnify into suns, when we approach them, and inquire how much genuine, useful truth they exhibit. An accomplished scholar in our own republic has said, that the excellence of ancient classic writers consists rather in felicity of expression and beauty of style, than in real utility of thought. And certain it is, that the few rays of truth which they individually shed, like fires at midnight upon the mountain tops, did scarcely reach the mass of the people immersed in the heavy mists of the valleys beneath. Where minds did soar in ancient heathen nations, it was in spite of those influences which held the generality of the people in listless inaction.

"And it is affecting to observe now, when we travel over the heathen world, how almost all the lights of knowledge have been extinguished, and how those which remain burn faint, as if in a contaminated atmosphere. Religious truth may be said to have entirely disappeared ; and by some of the most extensively diffused superstitions, the principles of geography and astronomy are professedly taught, and at the same time utterly falsified. In most heathen countries man is indeed a savage ; but in those where learning is cultivated, as in India for instance, the researches of scholars from the west have only served to make visible the bewildering darkness of their philosophy. Their chronology, history, geography, astronomy, and all their theories concerning matter and mind, creation and providence, morals and religion, are wonderfully destitute of truth. And so fortified is error in science by error in religion, that true science alone cannot set the mind free in India, not even for scientific research. This can be done only by the 'glorious gospel of the blessed God.' 'When a strong man armed keepeth his palace, his goods are in peace ; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.'

"The genius of Mohammedanism is a kindred spirit to that of paganism. So also is that of Popery, which is indeed little more than polytheism revived under the Christian name. The former contains the grand principle of the unity of God, which could not but exert a sanative influence ; but notwithstanding this, the religion is decidedly hostile to science of all kinds, except what may be gathered from the Koran ; and the Koran is remarkable, beyond almost all other books, for 'darkening counsel by words without knowledge.' The Moslem mind has stood still for ages ; and the measures adopted by the present Sultan to set it forward in the career of improvement, have brought upon him the suspicion of infidelity.—Cardinal Wolsey declared, that Popery must destroy [illegible] troyed by it. Popery has indeed ever [illegible] operations of the press, and it is too mi[illegible] rance to become the cordial friend of kno[illegible] it has inflexibly opposed the general edu[illegible] and the circulation and reading of the wo[illegible] it seem possible for science to have take[illegible] papal countries, still warmed and cheered

"We infer, that, if false religions are the patrons of ignorance, and in their nature opposed to the dissemination and increase of knowledge among the people, then the propagation of knowledge among their adherents must be unfavorable to those religions. In relation to the work of forming enlightened Christian communities in the unevangelized world, we take this view of the sciences;—*they are the natural allies of religion.*—And we would have the benefit of the alliance. We would call the whole great army of truth into the high places of the field. In so vast a conflict as that which is to revolutionize the intellectual and moral condition of the world, we would not withhold a single soldier, nor a single weapon."

To be continued.

HISTORY OF A RAGGED SCHOOL FAMILY.

Chapter 1.

We remember of reading in a popular periodical of a gentleman whose appetite for horrible stories was of such a character that he earned for himself the soubriquet of Sir John Horrible. There are many Sir John Horribles in the present day, and hence the popular demand for the disgusting and demoralizing productions of Eugene Sue and other French writers, whose great aim appears to be to gather together the greatest possible amount of moral pollution and cram it into their filthy pages. There is, however, no occasion for going so far away as France in search of the horrible. If so inclined we may "sup full of horrors" without going beyond the limits of the Fair City. The life of a family of the class who furnish pupils for our Ragged Schools contains every element necessary for the construction of a tale sufficiently revolting to gratify the most fastidious palate. We are, afraid however, that even although we unveiled the truth regarding such a family in all its native deformity, we would fail in securing the attention of the devourers of French romances. They would turn away with contempt from our home-bred horrors as not being sufficiently "spicy" to suit their morbid appetites. We shall therefore content ourselves with addressing those whose hearts are not yet hardened by tales of fictitious distress until they have no pity to waste on real suffering. We shall address ourselves to the Christianity and philanthropy of our fellow-citizens, and by means of a simple and truthful narration of actual misery, endeavour yet more to arouse them to come to the aid of their perishing fellow mortals residing in the same town with themselves. We pledge ourselves that to the best of our knowledge and belief the various incidents recorded in the following little history are not only facts, but have actually happened within the limits of the City of Perth.

The family of the M'Rores belong to a class who are well-known to the Superintendent of Police and the Inspector of Poor; and were they fairly disposed of, these functionaries would be very materially lightened. They have been known as beggars, hawkers, or thieves, for generations, and the dens in which they lived have never been known to lack a superabundant supply of miserable, squalid-looking children, by means of which the comfortable conviction was conveyed to the minds of the above-mentioned authorities, that it would be many a long day before the family of the M'Rores ceased to exist. In fact the deeper the wretchedness, the more amazing is the fecundity of this class, and if it did not happen, we had almost said fortunately, that the great majority of their children die in infancy, an increase of the police force, and an addition to the poor rates, would be indispensable. The M'Rores were at one time denizens of one of the dwellings in Francie Graham's Close, South Street. Those who are content to look upon the outside of things, and who have never been tempted either by curiosity or some better motive to dive into some of the repulsive-looking entries in that locality, can have little idea of what kind of places these "Closes" are. Francie Graham's Close, Halley's Close, Weavers' Land Close, and others, are in fact little towns, where the poor and destitute herd together, and burrow in dens, where a farmer would hesitate to put his pigs. It is painful to witness the wretchedness of many of these dwellings, and to look upon the too evident proof, as exhibited in the prevailing dirt and discomfort, that the great destroyer, intemperance, has been there before you. But this feeling of pain is increased by your coming unexpectedly perhaps upon an apartment poorly furnished indeed, but neat and clean withal, the occupant of which is tidily dressed, and bears upon her countenance and person the marks of a well-doing, respectable woman. Upon the opposite side of the close, it may be, you have just been visiting the house of a notorious drunkard and thief, with a family of reprobates like himself, and now the painful fact is forced upon your notice, that the respectable woman, constrained by poverty, is obliged to expose her well-doing sons to the contamination of such a neighbourhood. Respectability of any kind, however, is rarely to be met with in Francie Graham's Close. The old adage regarding "birds of a feather," is seldom falsified there. The character of its inhabitants may be learned by the sample which is to be seen outside. Its mouth is rarely empty. It is almost always blocked up by a number of dirty, brutal-looking women, or equally disgusting looking men, propping up the wall with their shoulders; whilst a swarm of tattered, unwashed children, are disporting themselves in the gutter in front, or blocking up the footpath, whilst they are vociferously engaged in quarrelling over a game at "bools," and piercing the tympanum of the passenger with their shrill voices. On passing underneath the house, taking care to stoop in case he gets his hat knocked over his eyes, the adventurer emerges into a kind of street, having a row of ruinous-looking tenements on either hand, with several outside stairs leading to the upper flats in a sadly tumbledown condition. The whole of these dwellings are of a very wretched description, but the ground-floors are especially miserable. A description of one will serve as a sample of the whole. Bending the head once more, so as to get under the stair, and passing through a low door, you find yourself in a narrow passage or lobby, having a door on either hand. Looking through the open door on the right, you perceive through the darkness a number of athletic navvies, lounging idly near the fire, and staring at you with lack-lustre eyes. Turning from this uninviting spectacle, you enter a room to the left, about twelve feet square, with a damp earthen floor. The walls are extremely dirty, and the plaster broken in many places. At the opposite end is the fire place, in the small grate of which a fire is making a feeble attempt to burn, but is only succeeding in casting forth volumes of smoke, which eddy through, and half fill the apartment. A crazy and very dirty looking bed, covered with an old carpet, and without curtains, occupies one corner, underneath which is stuffed a quantity of "eldin." The vacant space at the bottom of the bed is divided from the rest of the apartment by a dirty sheet, behind which a man is occupied in making baskets. A "shake down" lies rolled up in the corner. Another "shake down" is rolled up near the fire, on which a miserable-dressed and wretched-looking woman, with three ragged children, are sitting, while another woman is busily employed in feeding the smoky fire and stuffing the "eldin" beneath the bed, and a third is standing hand idle. This scene is but dimly visible, for the light experiences considerable difficulty in forcing its was through the dirty window, several broken panes in which are stuffed with rags.

It was in one of these dens that the little M'Rores, the subjects of the following history, first saw the light. Their father was worthy of his ancestry. A more worthless, drunken wretch is not to be found in Perth. Let our readers keep their eyes about them, and they may perhaps be enabled to discover his likeness in a little man with a shambling gait, dressed in an old, rusty suit of black, with a broad blue bonnet on his head. He is of a very dark complexion, the natural dinginess of which is greatly improved by a coating of dirt, which is rarely or never washed off. His eyes are black, and, when lighted up with passion or drink, gleam like coals of fire. His voice is shrill, harsh, screeching, and untuneable, piercing the ear like a knife, and his utterance is rapid and indistinct. He is perpetually quarrelling with every one around him, on which occasions it is absolutely appalling to hear the volley of oaths and curses which issue from his unclean lips. His acquaintances call him Deil M'Rore. It is needless to say that he is a drunkard. He is indeed

> a skellum,
> A blethrin, drucken bellum;
> Wha, frae November till October,
> For scarce a day is ever sober.

Such is Deil M'Rore. Where shall we find a wife worthy of "the deil?" In Sally M'Fierce. Sally is indeed a fitting helpmate for such a husband. Whoever has seen her in a dirty, tattered, printed gown, and head gear guiltless of soap, with her visage inflamed with drink, struggling between two policemen, and vociferously cursing them at the top of her voice as she is dragged down to the police office, will be forced to confess that M'Rore is worthy of her and she of M'Rore. It is indeed a rare thing to meet a match for Sally. Certain it is that a single policeman is no match for her, for on one occasion she gave one of them such a beating that he lay in his bed after it for a fortnight. Deil M'Rore himself, although fierce enough when in the midst of his companions, entertains a very salutary awe of his wife, for like all blusterers, he is a coward at heart. In fact, he may almost be said to be henpecked, for, except when animated by pot valour, he rarely ventures to contradict her, knowing well by experience that if he did so the remorseless virago would soon give him cause to rue his temerity. Sometimes, however, when more than ordinarily deep in his cups, he forgets that the better part of valour is discretion, in which case his screech owl voice is raised to the highest pitch in defiance of his helpmate. If Sally herself happens on such occasions to be so very drunk as scarcely to be able to stand, she contents herself with pouring forth a volume of curses in return, and the quarrel usually goes on until the police interfere and both of them are conveyed away to the cells, cursing as they go. If, however, she happens to be sober, or only a little in drink, she makes short work of the Deil. Such a case occurred some time ago. Sally, surrounded by some of her children, was standing at the foot of the High Street, when her husband, in a state of intoxication, came staggering up and began to abuse her. Re-

garding him for a moment with a look of ineffable contempt, she took him by the shoulders and gave him such a push that he staggered away for a considerable distance, and nearly measured his length on the street. Nothing daunted by this reception, he, inspired by bauld John Barleycorn, returned again to the attack. Sally's ire was now thoroughly aroused, and summary justice was inflicted upon the delinquent forthwith. Without uttering a single word, or moving an inch from the place where she stood, she lifted her nervous arm, and with one blow felled him to the earth like an ox. Then, folding her arms, she stood looking upon her prostrate foe with as much indifference as if what she had done had only been the most ordinary thing in the world. M'Rore rose from the earth, his nose streaming with blood, a wiser if not a better man, and sneaked away like a well-whipped dog. And doubtless the spectacle thus presented to them must have proved highly conducive to the moral well-being of his children. We might be inclined to think that a character like Sally M'Fierce could scarcely be equalled; but if we are to take her own word for it, there are many worse folks than she. It would seem a possible thing to find "in the lowest depth a lower still." We remember of reading an anecdote of a noble lady, who, feeling interested in a certain woman who sold oranges, because of the neatness of her attire, sent for her and said that she meant to make her a present of some nice apples which she might dispose of to advantage. The dealer in oranges drew herself up, and with an air of offended dignity, exclaimed, "Thank God, I am not come to that yet." Sally M'Fierce also has her own notions of personal dignity, and although well acquainted by experience with the inside of the Perth jail, she took pains to impress her children with the notion that there was a great difference between her and Annie Toutie. Annie, she said, with much emphasis, had been put in for stealing, but she had never been in excepting for getting drunk. Hence the distinction. We leave it to our readers to discover the difference.

For the above picture the author is in no ways indebted to his own imagination. M'Rore and M'Fierce are real living personages, and the delineation of their character is not in the least degree too highly coloured. Nor are such characters rare. They are merely samples of a class of whom many have come under the author's notice. Now the thought naturally occurs, what is likely to become of the children of such wretches? Supposing, what is not the case, that they contented themselves with merely shewing them a bad example without directly teaching them to commit sin, is it not plain that even then the children must follow their footsteps, and become like them? But if in addition to this they are instructed by their unnatural parents to assume the mendicant's whine, to beg, to lie, and to steal, does not certainty become doubly sure that these children, if some means are not adopted to save them, must ere long become beggars, thieves, and drunkards? Yet such is the fact. Very many children who might by a little exertion be trained to be useful members of society, are, in the hands of our M'Rores, being trained to become depraved, cold-hearted, worthless, godless, and therefore most dangerous wretches. "He is a great fool the public," said the demagogue in a moment of candour, and certainly when one sees children left in the power of Mr. M'Rore, there seems some reason for believing that the demagogue was right.—*Northern Warder.*

THE POPE AN IMPOSTOR.

One of the strangest things in this enlightened age is, that the groundless pretensions of the Pope are not universally known. He pretends to inherit from St. Peter, a sovereign power over all Christendom. Poor Peter never had such a power; and, therefore, he could not possibly have transmitted it to another. The entire groundlessness of this arrogant pretence has often been proved; it was proved by many at the Reformation, and by many since that time, and especially by Dr. Barrow; and yet deluded Papists still continue to believe this baseless and presumptuous claim.

Now, if this enormous and extravagant claim is based only on falsehood, and not on truth, as the case no doubt is, then, of what blasphemy must the Pope be guilty? There is no blasphemy equal to it, and is of itself sufficient to constitute him, not the minister of God, but the messenger of Satan, not the vicar and vicegerent of Christ, as he calls himself, but the vicar and vicegerent of the Prince of darkness, in exact correspondence with the language of Scripture. And so all the Reformers regarded him; and in no other light can we regard him, if guided by Scripture and by the testimony of the Primitive Church.

The Pope then, in claiming supremacy is an impostor, and an impostor without an equal in the world, except it be Mahomet. The two, indeed, began their career about the same time; and they have been equally successful in deluding mankind. The Papists often boast of the extent of the empire of their impostor, as though that were an argument in his favour; but the followers of Mahomet can make the same boast. These two impostors bear indeed a striking similarity: they are both infallible, and both are intolerant; they both maintain that there is no salvation except in their communion; they both use force and compulsion in propagating their faith; they have been both inhuman persecutors, and are so still as far as they can, only the impostor of Rome has been more inventive and ingenious in his tortures, and more savage and barbarous in his tyranny than his brother impostor at Mecca, or any of his followers.

It has been through this false and arrogant pretence of having a supremacy, that the Pope lately issued his Bull, which has excited so much indignation and disgust in this country; and no wonder, for as we believe and feel assured that the claim is wholly baseless and even blasphemous, we can have no other feelings but those of indignation and disgust, accompanied too with those of abhorrence and contempt. There is hardly anything that rouses the spirit of an Englishman as much as imposture, and especially, such an awful imposture as that of the Pope of Rome. LATIMER.

PROTESTANTS AT ROME.

(From the Correspondent of the *Daily News.*)

I have already had occasion to mention the service rendered to the ecclesiastical authorities by the American *Chargé d' Affaires*, Mr. Cass, during the siege of Rome, and the gratitude professed to him by the inmates of the Propaganda College for having induced the Triumviri to allow them to remain unmolested by the Republican soldiery. It was, in fact, owing to the representations of Mr. Cass, that the building was not turned into barracks. The Pope, upon his restoration, expressed himself in the most flattering terms to Mr. Cass, thanking him repeatedly for what he had done, and professing the greatest affection for the American nation, an affection which had just then been increased by tidings received from China, announcing that four Roman Catholic missionaries, threatened with death by the enraged populace, or fanatical mandarins, had been rescued from impending fate, by the timely interference of the United States Consul. His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant chapel within the walls of Rome for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States, somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hindrances arose, that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted Divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via d' Pontefici, and fitted up as a chapel, at an expense of about 300 dollars, and Mr. Hastings, fully authorized by the Government, opened the chapel and commenced Divine worship just one month ago. From what has subsequently taken place, it seems that the same secret enemies, who had laboured to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week, Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the Cardinal Vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petitions of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel It may be easily imagined, that Mr. Cass was quite taken aback by this despatch, especially as it was accompanied by a mass of documents confirmatory of the Cardinal's statements, and moreover a paper, signed by most of the diplomatic agents in Rome, setting forth their opinion, that even in his own house, the *Chargé d' Affaires* would not be entitled, according to the customary privileges of international representatives, to hold prayer-meetings or preachings for others than the members of his own family. Great stress was laid upon the *ex cathedra* fiats of the Propaganda theologians, against which his Holiness, mortified as he professed himself to be at the occurrence, could not in conscience act; and the danger of the Church by the introduction of heretical doctrines, and the scandal produced by their propagation at the very head-quarters of Catholicism, were adduced as additional considerations of the utmost importance. To gild the pill as much as possible, his Eminence hinted that an American chapel *outside the walls* of the city would not be interfered with, or, if that plan was not palatable, he stated that full liberty would be granted to Mr. Cass to open his own rooms to as numerous a congregation of his countrymen as he thought proper, in spite of the opinions of his diplomatic colleagues on the subject. Mr. Cass is to have an interview with Cardinal Antonelli this afternoon; but it is not likely that he will be able to change the determination of the partisans of intolerance, who work upon the Pope by alarming his conscience, and thus bend him to sanction whatever they have decided upon in secret council. The scope of Mr. Hastings's mission to Rome is entirely defeated, as he came here, supported by

a large body of his fellow-countrymen, to preach Protestant doctrines in a public chapel, and not to act merely as Chaplain to the American Chargé, who may be changed every year, or oftener if such be the will of his Government, and who may very easily be a Catholic next time, and therefore not adapted to have a Protestant meeting in his house. It is unnecessary to observe, that to remove *extra muros*, after having been granted a chapel in the city, and after having spent some money, considerable for an infant establishment, in rent and fittings, would be considered as a degradation by freeborn Americans All or nothing is therefore their word—the principle of Protestantism, if objectionable within the walls, is equally so at the gates—the pretext is too flimsy to deceive men of sense. Mr. Hastings officiated yesterday, and it is to be feared that it will be the last time he will be allowed to do so publicly in the Eternal city.

As you may be surprised at the Propaganda authorities having so much influence in the Papal councils, it is only fair to apprise you that the decision of most doctrinal points, or subjects of religious discipline, is ultimately referred to them. Every cardinal has a theologian to aid him with his advice upon abstruse spiritual propositions, as the Cardinal himself may have been chiefly employed in diplomatic or state functions, and, therefore, more versed in temporal than in spiritual matters. The theologian, also, who is *ex officio* a prelate, and probably a hanger-on about the Papal Court, depends upon the profound suggestions of the under theologian, who invariably resides at the Propaganda, and is the really important person in all doctrinal decisions. A small band of these functionaries, therefore, guide the Papal decrees in religious matters, and Mr. Cass owes the overthrowing of his favourite project to the very establishment which he so courageously and generously rescued from destruction; well may he therefore exclaim, "*Bis interimitur, qui suis armis perit.*" Before leaving religious topics, I wish to rectify a point which I have observed to be much debated on in the English papers—viz., whether the Bible is or is not allowed to be freely read by Roman Catholics. I speak from a knowledge of what is the practice in this country, and therefore my remarks limit themselves to Italy. The only edition, or rather translation, of the Bible, which is not comprised in the celebrated Index, or list of prohibited books, is the Latin translation by St. Jerome, usually called the Vulgate. This is the text recognised by the Roman Catholic Church, from this her preachers quote, and, as it is in the Latin tongue, it is supposed that very few beyond the priesthood will peruse it. The principal Roman Catholic Italian translation is that of Martini, a very large and expensive work, beyond the pecuniary means of the middling and lower classes, and moreover forbidden to be read without a special license. The same may be said of all other Catholic editions of the Holy Scriptures, even including the Hebrew and Greek originals, so that those who are now disputing the point may argue until doomsday without coming to any positive result, unless they specify which Bible they are speaking of. So much for the principle of the matter. As to the practice, I can assure you in this country the Bible is an unheard-of work save in the hands of the clergy, and a few literary men who possess the required license.

In connexion with this subject, the following letter from the Rev. Mr. Burgess to the *Times* is interesting:—

Sir,—Mr. Walter stated at a Public Meeting that Protestants were not allowed to have their worship within the walls of Rome. Mr. Maude says the statement of Mr. Walter is inaccurate. Lord Winchelsea rejoins that it is correct, for that his Lordship actually subscribed 25*l.* towards procuring a place of worship at Rome, but the attempt has proved abortive, and the English still worship above the pigs, outside the Flaminian gate. Having been chaplain to the English residents at Rome from the year 1822 to 1836, with some intermissions, perhaps you will take me as a competent witness in this matter.

The first room ever hired for the English service was, as Mr. Maude states, near Trajan's Forum. The British residents, in winter, continued to use that room until 1818, Cardinal Gonsalvi ignoring the existence of such a worship as the best mode of evading the law and allowing the scandal. But all the cardinals were not so liberal as Gonsalvi, and the English, becoming bold by indulgence, were not content to resort to their upper chamber on foot; they arrived in their equipages, until the concourse attracted the attention of one of the Sacred College. His Eminence made a formal complaint, and demanded the application of the law. It was, in consequence, intimated that another year the illegal Meetings could not be allowed. In 1819 the English did not attempt to hire a room, but a family residing in the Vicolo degli Avignonese, on the slope of the Quirinal-hill, placed their commodious drawing-room at the disposal of the English, and a clergyman was invited to go every Sunday and perform Divine service. This, being considered by the authorities in the light of a private entertainment, passed peaceably on for two or three seasons. In October, 1822, when the English began to assemble for their usual period of residence, there was no place where they could meet for worship. Two clergymen undertook, on their own responsibility at first, to hire rooms in the Via Pontefice, in the Palazzo Corea, near the tomb of Augustus, and several distinguished persons then at Rome were invited to form themselves into a Committee for the purpose of raising and managing the requisite funds. I was one of those two clergymen, and took my share in the duty. On the very first Sunday, after service had been performed in a manner so as to give the least cause of offence (without any ecclesiastical dress or singing, but as it were in secret) a message arrived from a high personage intimately acquainted with the Cardinal Secretary of State, requiring the immediate attendance of the officiating clergyman. Having received such a summons, they attended, and listened with respect to a severe reprimand for their imprudent zeal, especially for hiring a room expressly for Protestant worship. The service, however, continued to be performed through that winter, with the understanding that no carriages were to be allowed to wait at the door, nor any external signs of an assemblage within, to scandalize "the faithful."

The following year, 1823-24, the landlord of the Corea Palace refused to let his room for a similar object, and there was considerable difficulty in procuring another refuge for "the Church in the wilderness," for as soon as the purpose for which the rooms were wanted was mentioned, the Roman householder withdrew as if the eye of the Inquisitor were already upon him. At length the proprietor of a house in the Via Rasella, not far from the Quirinal Palace, had the courage to surrender his apartment for a good price and safe tenants. Then came the reign of Leo XII. The question was raised in the Court of that strict disciplinarian whether the Protestant worship should be at once put down or not. The Pope argued with great sagacity, that unless the English could also be prevented from assembling their friends together in small numbers in their own lodgings, each company with a clergyman, there would be twenty heretical places of worship instead of one, and this enlightened view of the matter saved the English service; but in order that the public scandal might be avoided, two sentinels were placed at the door every Sunday, whose duty it was to see that the carriages were sent away, and to disperse any curious crowd that might gather around the door, and the two sentinels have ever since continued to "protect" the Protestant worship. Another protector of the Reformed worship at Rome in those days was the celebrated Mrs. Stark, who admitted the congregation by a side door into her apartment by ticket, and required that all should arrive on foot. Finally, the difficulties of procuring a room became so great, that when the English assembled for the season 1826-27, the congregation was houseless. These difficulties arose from two causes,—first, the accommodation was not easy to find in a private house; and, secondly, the landlords were afraid of incurring the displeasure of the authorities by promoting illegal assemblies. Under these circumstances the Protestant worship must needs leave Rome (*intra muros*), and Mr. Walter was not far wrong when he said it was not allowed; for although the Pontifical Government issued no decree, and the Sacred Consistory remained passive, the Governor of Rome, who rules not according to Acts of Parliament, but by a secret police, knew how to carry into effect the intentions of the Cardinal Vicar. It was in 1826 that the English congregation migrated from the Palazzo to the granary outside the Flaminian-gate. In the upper part of a huge building a space large enough to contain 700 or 800 persons was hired for 375 scudi a-year; it was reduced to shape by means of lath and plaster. It had a ceiling of canvass to hide the rafters and cobwebs, and carpets laid over straw for covering the mud-floor; the rats and mice ran races over the canvass above the heads of the worshippers, and the pigs in great numbers squalled in concert in the story below, and sometimes the donkeys, laden with sacks of corn, disputed the common staircase with the congregation. On one occasion the competition was more serious; the first story of the building was hired for a menagerie, and on Sunday morning we found the wild beasts in previous possession, the Governor of Rome had given permission to the showman to exhibit near the Flaminian-gate; he could not give permission to the English congregation, but he did that which was practically the same thing. It was intimated that the authorities were satisfied with the situation the English had selected for their worship. It is but fair to add that the Governor of Rome was not aware, when he gave permission for the wild-beast show, that the roaring of the lion would be near enough to mingle with the voice of the Protestant minister. As to the rats and pigs, they were there before the English congregation. Captain Basil Hall, in the first volume of his *Patchwork*, has given a graphic description of this feline invasion, which it cost the Committee of the English Church 200 scudi to buy off. Notwithstanding these incongruous elements, the English service has been carried on without interruption in this same granary ever since 1826. I reckon it among the happiest days of my life that I was not hindered during several years from preaching the Gospel at Rome. I met with the greatest personal civility from Cardinal (then Dr.) Wiseman, and from other rectors of the English College. The Roman people were

grateful for some 300*l.* or 400*l.* per annum, which for eight years I had the satisfaction of dispensing at the Granary Chapel among their poor; and if some unlucky lectures which I delivered in the Granary, and published in London, had not been put in the *Index Librorum Prohibitorum*, I verily believe I should have parted good friends with the Pope and the Padre Maestro. The Chaplain to the English congregation could not expect to receive encouragement, living, as he was, in the daily transgression of the laws of Rome, and it required the greatest caution to meet the sensitiveness of the ecclesiastical authorities; and whether the Protestants occasionally sojourning at Rome are indebted to tolerance, or forbearance, or prudential consideration for thirty-four years' indulgence, it becomes them to be thankful for favours received; but when this tribute of gratitude is rendered, the partisans of Rome should be entirely satisfied, for if the numerous vexations which accompanied the toleration should be brought into account, it would be found that the thermometer of ecclesiastical feeling stands as high in that city as ever. Some attempts have lately been made to prove that Rome has grown tolerant, and the existence of a Protestant chapel is the proof; but if any one can believe that it would be possible for the English to erect an edifice within or without the walls of Rome that should have any appearance of an ecclesiastical structure, his credulity can only be explained by his ignorance of Romanism at Rome. It seems the English people are to be persuaded that the Protestants at Rome may do as Cardinal Wiseman does in London, or that a St. George's Chapel might be erected in the Field of Mars with the same *licentia superiorum* as in the borough of Southwark. Every one in England ought to know this—that by the existing laws of Rome any word or act tending to impugn a dogma of the Church, or to question the priest's authority, is a felony; and every time the English bury one of their dead near the Pyramid of Caius Cestius they commit a felonious act, which is, however, commuted to a fine of eight dollars. How, then, is it possible for a Protestant place of worship, as such, to be permitted at Rome? The authorities may pass by a noiseless assembly in a private house, and connive at the unlawful meeting; they may omit to inquire into what is passing outside the wall; and, so far they are entitled to the praise due to an act of courtesy. But if this is to be thrust forward as showing equal toleration with that which is extended to Roman Catholics, foreign or domestic, in this country, it is time to set people right. The Church of Rome may by chance be liberal and tolerant, but it is her principle to persecute; the Church of England may by chance persecute, but it is her principle to tolerate, and Roman Catholics in England know very well that no more bitter cup could be prepared for them than to allow them to enjoy just that degree of religious liberty in England which Protestants are permitted to enjoy at Rome.

Since the above was written I have seen the letter in *The Times* signed by my successor in the Chaplaincy at Rome—the Rev. James Hutchinson—which relieves me from the necessity of adding more on the subscription to which Lord Winchelsea alluded.

10, Cadogan-place. RICHARD BURGESS.

MORMONISM.

Mormonism, though originally created by the arts of Joe Smith and his colleagues, is at present a compound of the various theories which have been promulgated in all parts of the earth respecting the nature and destinies of the unseen world. It contains something of Brahminism, something of Mahometanism, and enough of Christianity to preclude an insuperable repulsiveness at first sight. It possesses considerable analogy to the doctrines of Swedenborg, and may be generally described as a theory of mysteries, admitting of development, and perhaps interpretation, at the pleasure of the proselyte, so that the "conversion" of intelligent individuals is less a subject of wonder than if Joe Smith and his golden plates still supplied the sole articles of the creed. These Mormons, after repeated persecutions, are now settled in the intervening plains between California and the United States, among certain Indian tribes, of which one, that of Utah, gives the new State its political title. Their internal constitutions is in some sense theocratic—that is to say, their Governor is their High Priest and "Revelator." Notwithstanding that they evince in their everyday proceedings great practical sincerity of belief, and that their habits are therefore necessarily strange, they are described as showing great enlightenment in their political and social institutions, as well as great wisdom in their intercourse with others. They have now lived three years in their present settlement, with an average yearly increase of population and wealth equalling that of most States in the Union, and the insolation of their position, while it acts like the wildness of the Arabian desert in preserving the peculiarities of their faith, will probably secure them from further molestation at the hands of their countrymen. It is possible, indeed, that in a short space of time the now visible destinies of the Pacific coast may include the ascendancy in no inconsiderable degree of these extraordinary doctrines, for no one can predict the course of religion, politics, or society in a community like that of the American Union. The preponderance of strength, as the present census tells us, is passing rapidly westward, and the most rising States are those of which the character has yet to be developed. The Union, in fact, is a miniature of the world; nor is there a single element of discord or progress now at work in Europe which may not receive its ultimate development on the yet half-peopled continent of North America.

The number of Mormonites, or "Latter-day Saints," in the United Kingdom, is stated by the *Millennial Star* to amount to 30,747, including 4,937 in Wales; 3,257 in Scotland, and 90 in Ireland.

ORIENTAL BANK.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED.

On Current Accounts, payable on demand	2½ per cent per annum.
On Deposits, payable at 1 months' notice	3 „ „
On ditto at 3 „ „	4 „ „

INTEREST AND DISCOUNT CHARGED.

On Government Bills	Not exceeding 3 months	7 per ct. per ann.
„ Commercial Bills		10 „ „
„ Loans on Government Notes		9 „ „
„ „ Goods, &c		10 „ „

Rebate allowed at Government Bill rate only.

EXCHANGE.

On London at 6 months' sight	at	2*s.* 0¼*d.* per Rupee.
„ „ 3 „ „	„	1*s.* 11½*d.* „
„ „ 2 „ „	„	1*s.* 11⅝*d.* „
„ „ 1 „ „	„	1*s.* 11¾*d.* „
„ „ 1 day's „	„	1*s.* 11¾*d.* „
„ Ireland 1 „ „		
„ Scotland 1 „ „	„	1*s.* 11¼*d.* „
Circular Notes payable throughout Europe		

N.B.—The Bank does not draw *at six months' sight* for sums under £50; nor for sums under £20, *except at one day's sight*. No Drafts are issued for less than £5; but small sums are remitted by advice.

For the convenience of Parties not resident in Bombay, the Bank undertakes to remit to Europe, *by its own Drafts on the Union Bank of London*, at the Current Exchange, and without any charge for commission, on remittances for the Equivalent *being paid*.

Parties are requested to address "*The Manager of the Oriental Bank Bombay*," and to make all Orders or Hoondees payable to him or his order:—they are also requested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the *Sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities ½ per cent.

JOHN HACH,
Actg. Manager, Bombay Office.

Rampart Row, Bombay, 24th April 1851.

Commercial.

EXCHANGE.

London	6 months' sight	2*s.* 0¾*d.*
Document Bill		2*s.* 1*d.* to 2*s.* 1½*d.*
Bank Rates		No quotation.
Ditto	3 months' sight	2*s.* 0¾*d.*
Ditto	2 ditto	2*s.* 0⅞*d.*
Ditto	1 ditto	2*s.* 0½*d.*
Calcutta	60 days' sight	97½.
Ditto	30 ditto	98.
Ditto	Sight	9 ½.
Madras	30 days'	No quotation.
Ditto	Sight	No quotation.
China	60 days'	215 Sales.

RATES OF FREIGHT.

To London	£3. 0*s.* 0*d.*
To Liverpool	£3. 0*s.* 0*d.*
To Clyde	£3. 0*s.* 0*d.*
To China	Rs. 11¼. per Candy.
To Calcutta Salt	Rs. 275 per Rass.

BANK &c. SHARES.

Bombay Bank	Rs.	1000	6 per ct.	14¼ pm.
Oriental Bank	„	500	7 do.	16¼ Disct.
Commercial Bank	„	500	7 do.	15 „
Agra Bank	„	500	8 do.	5 „
Apollo Press Co	„	12,500	1,500 p. shr.	Rs. 14,000
Colaba ditto	„	7,000	1,500 do	12,000
Colaba Land Co	„	10,000	420 do	7,000
Bombay S. Navigation Co	„	500	None 63 dis.	
Great Ind. Pen. Railway Co.	„	19.1.5.	No quotations.	

ASIATIC SOCIETY MUMBAI

GOVERNMENT SECURITIES.

5	₱ Ct. Transfer Loan	Rs. 111		₱ 100 Siccas
5	„ Loan 1825-26	„ 107		₱ 100 „
5	„ Loan 1829-30	„ 107		₱ 100 „
5	„ Loan 1841-42	„ 2	p. ct. prem.	₱ 100 Co.'s
4	„ Loan 1832-33	„ 93		₱ 100 Siccas
4	„ Loan 1835-36 / 1842-43	„ 89		

PRICES OF BULLION, &c.

Sovereigns	Rs.	10.	8 as. each
Bank of England Notes	„	10.	4 as. per £
Spanish Dollars	„	220½	per 100$
German Crowns	„	212	„
Sycee Silver	„	104½ to 104¾	p. 100 Tolas
Gold Leaf (range of quality)	„	16.	5 as. per Tola
Gold Ingots, according to touch	„	15.	14 as. „

Military.

GENERAL ORDERS BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

MILITARY DEPARTMENT.

Bombay Castle, 15th April 1851.

No. 214 of 1851.—An order by Lieutenant Colonel Lyons, dated Hyderabad, the 15th March 1851, appointing Captain Arrow, of the 28th Regiment Native Infantry, to act as Executive Engineer at that station, during the absence of Captain Wemyss, on medical certificate, or until further orders, is confirmed.

No 215 of 1851.—The following promotions are made in the Ordnance Department:—

Ordnance Department.

Acting Conductor J. Grady to be Conductor, vice Green, deceased... ... ... } *Date of Appt.* 14th October 1851.

No. 216 of 1851.—Captain J. Hunter of the 4th Regiment Native Infantry, (or Rifle Corps,) is permitted to retire from the Hon'ble Company's Service from this date.

No. 217 of 1851.—The following Gentlemen are admitted to the service in conformity with their appointments by the Hon'ble the Court of Directors, as Cadets of Artillery, and Infantry, on this Establishment. The Cadets for the Artillery are promoted to 2nd Lieutenants, and for the Infantry to Ensigns, leaving the dates of their Commissions for future adjustment.

Artillery.

Date of arrival at Bombay.

No. 533 Mr. Edward John Wrench... ... ... 4th April 1851.
No. 568 Mr. Ashmead John Billamore,... ... Ditto ditto.

Infantry.

No. 558 Mr. Francis Vizard... ... ... 4th April 1851.

No. 218 of 1851.—The Hon'ble the Court of Directors have announced in a despatch addressed to the Government of India, in the Financial Department, that the rate of exchange for Bills to be drawn in the official year 1851-52 for Her Majesty's Naval Service, and for the Public Service in China, as also in respect of Officers' family remittances and effects, has been fixed at 2s. the Company's Rupee.

No. 217 of 1851.—The following Orders are confirmed:—

An order by Captain MacLeod, dated Sholapoor, the 4th March 1851, appointing Captain Younghusband to act as Interpreter, and Lieutenant Wood, as Quarter Master and Paymaster to the 20th Regiment Native Infantry, during the absence of Lieutenant Barnes, on leave, or until further orders.

An order by the same officer, dated Sholapoor, the 17th March 1851, appointing Lieutenant Waddington, to act as Quarter Master and Interpreter to the 20th Regiment Native Infantry from that date, during the absence of Lieutenant Barnes, on leave, or until further orders.

An order by Lieutenant Colonel Lyons, dated Hydrabad, the 8th March 1851, appointing Lieutenant Jameson, of the 28th Regiment Native Infantry, to act as Adjutant to the 2nd Belooch Battalion, during the absence of Lieutenant Thatcher, on leave, or until further orders.

An order by Lieutenant Grice, dated Neemuch, the 15th March 1851, appointing Ensign W. Rose to act as Adjutant to the 25th Regiment Native Infantry, during the absence of Lieutenant Little, on leave, or until further orders.

An order by Brigadier D. Forbes, dated Aden, the 4th March 1851, appointing Captain Snow, of the 3rd Regiment Madras Light Infantry, to receive charge of the Commissariat Department, and to act as Superintendent of Bazars at that Station, from the 3rd ultimo, until further orders, consequent on the demise of Captain Milne.

An order by Major James, dated Camp Babia, the 13th March 1851, appointing Ensign R. Johnstone, to act as Adjutant to the Left Wing 18th Regiment Native Infantry, from the 10th of that month, until the arrival of the Head Quarter Wing at Rajcote.

Bombay Castle, 16th April 1851.

No. 220 of 1851.—A Regimental order by Captain Hough, dated Hyderabad the 20th February 1851, appointing Lieutenant Thatcher to act as 2nd in Command of the 2nd Belooch Battalion, in addition to his duties of Adjutant, during the absence of Lieutenant Grant, on leave to Kurrachee, or until further orders, is confirmed.

Bombay Castle, 17th April 1851.

No. 221 of 1851.—With reference to Government General Order 7th December 1849, No. 642 (Jameson Code, page 929, Article 51), the Right Hon'ble the Governor in Council is pleased to direct, that the following rule, embodied in the General Order by the Hon'ble the President of the Council of India in Council, dated the 3rd December 1850, be made applicable under this Presidency.

"On all occasions of loss sustained by fire, entitling parties to claim indemnification, a Station Committee of Commissioned Officers, shall be convened, without delay, to minutely investigate and report upon the origin, and circumstances connected with the fire; as, should it have been caused by carelessness, or any deviation from the standing orders of the service, or instructions of the Commander-in-Chief, compensation by the State for losses, will not be sanctioned, no compensation is admissible for the Huts of soldiers destroyed by fire."

2. In conformity with the practice of the Bengal Presidency, a supply of 100 Water pots per troop or Company is authorized for the purpose of extinguishing fires in the Lines of Regiments.

No. 222 of 1851.—The Right Honorable the Governor in Council is pleased to grant a further extension of leave to Captain H. Vincent, Sub-Assistant Commissary General to remain at the Presidency on private affairs, until the 5th instant.

No. 223 of 1851.—The undermentioned Officers are qualified as Interpreters in the Hindoostanee language:—

Lieutenant E. Mayor, 25th Regiment N. I.
Lieutenant F. Harvey, 18th Regiment N. I.

No. 224 of 1851.—The following appointment is made:—

Lieutenant L. Pelly, to act as Quarter Master and Interpreter to the 17th Regiment Native Infantry, from the 49th Ultimo, vice Ensign Griffith, appointed an Assistant Inam Commissioner.

No. 205 of 1851.—The following appointment is made:—

1st Grenadier Regiment N. I.

Lieutenant R. M. Johnstone, to be Adjutant, vice Sandwith proceeding to Europe.

No. 226 of 1851.—The following Orders are confirmed:—

An Order by Captain Hough, dated Hyderabad, the 8th March 1851, appointing Lieutenant Jameson, of the 28th Regiment Native Infantry, to receive charge of the duties of Adjutant and Quarter Master of the 2d Belooch Battalion from Lieutenant Thatcher, and of the Treasure Chest; also to act as 2nd in Command on the departure of the latter Officer, until further orders.

An Order by Major Shawe, dated Sukkur, the 18th March 1851, appointing Lieutenant Shortt to act as Adjutant to the 2nd Regiment Native Infantry, during the absence of Lieut. Hessman, on sick leave to Bombay, or until further orders.

No. 227 of 1851.—The Hon'ble the Court of Directors have appointed Mr. Henry Prouse Probyn, now abroad, a Cadet of Infantry upon this establishment, subject to the usual conditions.

Bombay Castle, 19th April 1851.

No 228 of 1851.—Captain A. Morris, of the 4th Regiment Native Infantry (or Rifle Corps), is allowed leave of absence for two years, to proceed to Egypt, on Medical certificate.

No. 229 of 1851.—The following officers are allowed a furlough to Europe for a period of three years, on Medical certificate:—

Lieutenant J. P. Winfield, 2nd Regiment European Light Infantry.
Assistant Surgeon G. H. McKenzie.

By Order of the Right Honorable the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

MARINE DEPARTMENT.

Bombay Castle, 16th April 1851.

No. 48 of 1851.—Mr. David Lewis Duval, Midshipman, having served the prescribed period, and passed the required Examination, is promoted to the rank of Mate, from the 27th of June, 1850.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

Civil Appointments, &c.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 19th April 1851.

The leave of absence for one month, under Section XI. of the Absentee Regulations, granted to Mr. E. H. Townsend, Revenue Commissioner Southern Division, under date the 27th ultimo, is to have effect from the 8th instead of the 1st instant.

Bombay Castle, 22nd April 1851.

Mr. H. Young, Collector of Customs, Reporter General, and Opium Agent at the Presidency, has been allowed leave of absence for one month on private affairs, to proceed to the Mahableshwur Hills.

Mr. G. B. Seton Karr, First Assistant Collector of Poona, received charge of that Collectorate from Mr. H. P. Malet, on the 8th instant.

Mr. J. S. Law delivered over charge of the Tanna Collectorate to his First Assistant, Mr. T. A. Compton, on the 9th instant.

Abdool Guffoor Purkar, 3rd Class Mamlutdar of Sanksee, to proceed to the Rajpooree Tolooka, of the Tanna Collectorate, and Wannajee Pandoorung Baput, 3rd Class Mamlutdar of the latter, to be transferred to the former Talooka.

Bombay Castle, 23rd April 1851.

The portion unexpired on the 13th instant, of the extended leave of absence granted on Medical certificate under date the 5th ultimo, to Mr. T. C. Loughnan, 1st Assistant Collector of Rutnagherry, is cancelled.

Assistant Surgeon C. J. Sylvester has been placed in temporary charge of the Collector's Treasury at Tanna, during the absence on leave of Dr. Hosken, the Civil Surgeon at that Station.

Mr. G. Inverarity, Acting Collector in Upper Scinde, is allowed leave of absence for a period of one month and seventeen days, from the 1st instant to the 17th proximo, inclusive, in substitution of that granted him under date the 18th December last.

POLITICAL DEPARTMENT.

Bombay Castle, 23rd April 1851.

Lieutenant A. F. Battye assumed charge, on the 3rd instant, of his appointment of Adjutant of the Southern Mahratta Irregular Horse.

The leave of absence on private affairs, granted on the 1st instant, to Lieutenant Black, 3rd Assistant to the Political Agent in Katteewar, is to have effect from the 8th instant.

By Order of the Right Honorable the Governor in Council,
H. E. GOLDSMID, *Secy. to Govt.*

GENERAL DEPARTMENT.

Bombay Castle, 17th April 1851.

First Hospital Assistant Wamun Row, 18th Regiment Native Infantry is attached to the Jail Hospital at Sattara.

Bombay Castle, 19th April 1851.

Assistant Surgeon Bean to be Civil Surgeon at Broach.

Bombay Castle, 21st April 1851.

It has been reported to Government that Lieutenant Marston, Captain of Police in Scinde, has passed an Examination in the colloquial branch of the Scindee language.

Bombay Castle, 22nd April 1851.

The following Disposition List of Furloughs available is published for general information:—

Furloughs available on this date, 11. Admitted, Mr. G. Inverarity.

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ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 17th Avril 1851.

The Reverend T. Watson, Assistant Chaplain at Bhooj, is allowed leave of absence for one month from the 15th instant, on private affairs.

Bombay Castle, 23rd April 1851.

The leave of absence granted to the Reverend G. L. Allen, Chaplain of Deesa, on the 6th November last, is further extended to the 31st proximo.

The leave of absence granted to the Reverend T. Watson, Assistant Chaplain at Bhooj, on the 17th instant, is to have effect from the 10th instead of the 15th idem.

JUDICIAL DEPARTMENT.

Bombay Castle, 23rd April 1851.

The Judges of the Sudder Dewanee Adawlut have reported that they have issued a Sunnud to Humutram Rajaram, authorizing him to practise as a Vakeel in the Revenue Courts of Surat Zillah.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, *Secretary to Government.*

(From the Bombay Government Gazette.)

GRANT MEDICAL COLLEGE.

NOTIFICATION.

The Diploma of Graduate of the Grant Medical College has been granted to the following Gentlemen:—

Sebastian A. D. Carvalho	of Bombay.
Anunta Chundroba.....	"
J. C. Lisboa.....	of Goa.
Bhawoo Dajee.....	of Bombay.
Atmaram Pandurang.....	"
P. F. Gomes.....	"
Merwanjee Sorabjee.....	"
Burjorjee Dorabjee	"

By Order of the Board of Education,
M. STOVELL, Secretary.

Board of Education, Bombay, 22nd April, 1851.

NOTIFICATION.

It is hereby intimated, that the Beacon on Kennery Island, the proposed erection of which was notified on the 15th July last, has been completed, and now forms a conspicuous object to Vessels making the Port from the Southward and South-Westward.

The Beacon is surmounted by a Staff, with a Ball at the upper end, which renders the object more easily distinguished.

By order of the Commander in Chief I. N.
F. G. BONE,
Commodore's Office, Bombay, Secretary.
April 22nd 1851.

JUDICIAL DEPARTMENT.

The Judges of the Sudder Dewanee Adawlut have been pleased to sanction the closing of the Civil Courts of the Sholapore Zillah for a period of six weeks from the 20th instant, under the provisions of Regulation VI. of 1834.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, *Secy. to Govt.*

Bombay Castle, 22nd April 1851.

Shipping Intelligence.

ARRIVALS.

18th April.—Ship *Theodore*, J. Morton, Master, from Liverpool, 17th October 1850.

22nd " Ship *Tara*, Wm. Hamilton, Master, from Liverpool, 20th November 1850.

" " Ship *Tinto*, S. Hicks, Master, from London, 19th December 1850.

" " Ship *Earl of Chester*, Thomas W. Blackstone, Master, from London, 7th November 1851.

23rd " P. and O. Company's Steamer *Achilles*, C. Evans, Master, from Hongkong 30th March, Singapore 8th April, Penang 10th April, and Galle 18th April. Passengers.—J. Nasserwanjee, Esq; Lieutenant F. R. Jardine, 5th Regiment N. L. I.; C. Thompson, Esq., and seven Natives.

" " The H. C. Frigate *Moozuffer*, Commander H. H. Hewett, with the Overland Mails from England of the 24th ultimo The *Moozuffer*, is from Aden 16th April, 7.50 A. M. Passengers.—Major and Mrs. Hawkins; Mr. and Mrs. Volkart; Dr. and Mrs. Fogerty; Mr. Colgrave; Mr. Knight; Mr. Coast, H. M.'s 98th Regiment; Mr. Drummond; Mr. Bosanquet; Mr. Hawkins; Assistant Surgeon Bain. *Mails.*—30 Iron Boxes; 59 Wooden Boxes; 2 Parcels. Vessels at Aden—H. Co.'s Sloop of War *Elphinstone*; H. C. Schooner *Mahi*, P. and O. Co.'s Steamer *Oriental*, British Barque *Shakespear*; British Schooner *Sylphide*; of Port Victoria; Russian Brig *Nadoipa*; two Pilgrim Ships, and one Brig.

24th " Ship *John McViccar*, W. Dalzell, Master, from Liverpool 16th November, 1850.

" " American Ship *Geneva*, G. W. Tuckar, Master, from Boston, 9th November 1850. Passengers—Mrs. G. Tuckar; and I. W. Peiree.

DEPARTURES.

19th April.—Steamer *Sir J. Jeejeebhoy*, J. Clark, Master, to Surat. Passengers—Several Natives.

" " B. S. N. Company's Steamer *Bombay*, N. W. Haselwood, Master, to Kurrachee. Passengers—Thirty Natives.

20th " P. and O. N. Company's Steam Ship *Malta*, H. H. Potts, Master, to Galle, Penang, Singapore, and Hongkong. Passengers—L. Oliphant, Esq.; H. Penegaux, Esq.; and Captain E. Wolley.

" " Ship *Thornhill*, Isaac Bogart, Master, to Liverpool.

" " Schooner *Ceylon Merchant*, Munjee Dossa, Nacoda, to Gogo. Passengers—Six Natives.

21st " Steamer *Sir J. R. Carnac*, G. M. Beyts, Master, to Surat. Passengers—Several Natives.

" " Ship *John Philips*, H. Poole, Master, to Whampoa in China.

22nd " Ship *Regina*, G. H Quinton, Master, to Madras.

" " *Gorab Dadloll*, Woomur, Nacoda, to Mauritius. Passengers.—Ten natives,

23rd " B. S. N. Company's Steamer *Victoria*, E. A. Fisher Master, to Surat. Passengers.—Ninety-nine Natives.

24th " Ship *Chinsura*, J. Furness Master to Canton in China touching at Penang. Passengers—Mrs. Furness; thirty Convicts, five time expired and eleven guards.

" " Ship *Arabian*, W. J. McLeod, Master, to Tellicherry and London.

" " Ship *Emily*, W. Wilson, Master, to Cumsingmoon, Whampoa in China.

Domestic Occurrences.

MARRIAGE.—At Hydrabad, Scinde, on the 12th April, by the Reverend Newton Dickinson, J. D. Williams, Esq., Lieut and Quarter Master 28th Regt. Bombay N. I., to Jemimah, second daughter of D. Jameson, Esq., M. D., late Surgeon 1st Royal Dragoons.

BIRTHS.—On Thursday, the 17th instant, Mrs. G. M. Joseph, of a daughter.

At Colaba, on the 16th instant the wife of Assistant Surgeon John Bean, of a son.

At Hyderabad, Scinde, on the morning of the 8th April, the wife of Assistant Surgeon H. Parker Lawrence, 2nd Belooch Battalion, of a son.

On Friday the 18th April 1851, at Newbury, the wife of G. H. Walker, Esq., Solicitor of a son.

At Poona, on the 19th instant, the wife of Robert Parker, Esq., of a daughter.

DEATHS.—At Bombay, on the 14th Instant, in the 67th year of her age, Sarah Alpoldina Poulier, widow of the late J. Poulier, Esq., of Galle, leaving a numerous circle of relatives and friends to bewail her loss.

At Kettwaddy, on the 4th Instant, William East, Esq., aged 47 years.

At Mahableshwar, on the 5th Instant, Henry Denton, the beloved infant son of Captain and Mrs. Charles Ponsonby, aged 6 months and 12 days.

Vanderville, Picton, New South Wales, on the 28th of November last, Richard Francis Barra, Esq., Senior Uncovenanted Assistant to the Collector of Customs at Bombay.

At Mominabad, on the night of the 16th April, Emily, the infant daughter of Captain and Mrs. Abbott, aged 19 months.

At the European General Hospital, on the 7th April, Mrs. Jessie Pfefferblum, wife of Mr. J. Pfefferblum, Indian Navy.

On Thursday the 13th March last, at Islington, George Frederick Rodd, aged 24 only, son of George Rodd, late of Hampstead in the County of Middlesex, Surgeon and step-son of William Brooks, Esq., Master in Equity of the Supreme Court.

OVERLAND MAIL, *Vid Marseilles* It is hereby notified for general information, that the regular Monthly Mail, *vid* Marseilles, will be closed on SATURDAY the 3rd proximo, at 3 o'clock P. M. An After-Packet will be kept open until 5 P. M., on the usual terms. Letters for the United Kingdom *via* Marseilles cannot be prepaid.

A. W. RAVENSCROFT,
Post Master General.

Bombay, Genl. Post Office, 18th April 1851.

HODGSON'S BEER.—A shipment of the above, in Wood, of last October's Brew, has just been received per "Tinto." Orders registered by

WALLACE & Co.

Bombay 24th April, 1851.

MR. DUNLOP has the pleasure to acknowledge the recipt of the following sums on account of the "Guardian.":—

April 10. L. Reid, Esq., C. S.....15. 0. 0.
" 11. O. W. Ketterer Esq.,... .....15. 0. 0.
" Dr. Campbell.....15. 0. 0.
" 12. H. Hebbert, Esq., C. S.....15. 0. 0.

24th April, 1851.

THE "BOMBAY GUARDIAN".

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